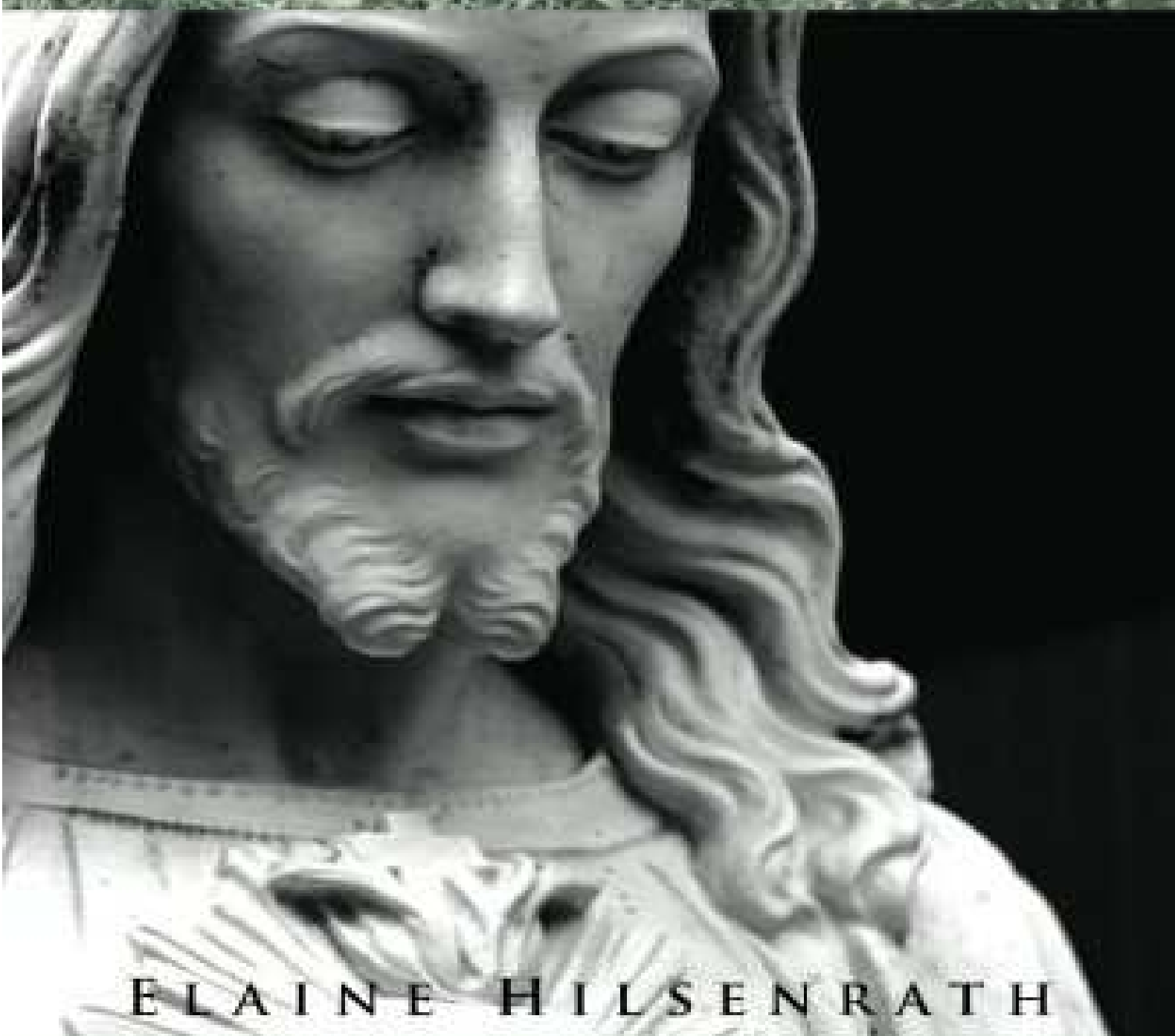


JESUS

THE NAZOREAN



ELAINE HILSEN RATH

JESUS, THE NAZOREAN

**An Investigation and Analysis of the Origins, Ideology, and
Activities of the Community of Jews Who Followed Jesus
The Sect of the Nazoreans**

by

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Foreword

This book was written in 1984 as a partial requirement for the degree of Master of Arts in History in the Graduate Division of Queens College, the City University of New York, by my wife, Elaine Hilsenrath, whom my family and I tragically lost to cancer in 2007. The concepts are bold in originality and are told with verve and a passion for the truth that may shock us. With the integrity of a learned historian and the eye of a private investigator connecting details in new ways, she lays out where Jesus was born, the story of his father, his role in the establishment of Christianity, his relationship with the Jewish community of his time and the identity of the biblical character known as Barabbas. She also lays out a new, “kaleidoscopic view” of how to interpret history.

Despite my urging, she declined to publish her work, in part because of its controversial nature. But the power of her ideas and analysis endure. And so I have undertaken to publish the manuscript. I am not a historian but a retired physician. I am responsible for the following additions:

I have added a glossary and index. Some commentators also suggested that the early history with its many actors was not known to the average, educated reader. As a result, I have also added time lines laying out Hellenistic and Jewish events in the Maccabean-Hasmonean period and the Roman rule period through the destruction of the 2nd Temple. In addition, I have added family trees of the Maccabean Line and Herodian Line, which play important roles in the narrative. The purpose was to orient the average reader to the ‘Weltanschauung’ at the time of Jesus.

Joseph Hilsenrath

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Part One

Part One

Introduction

"By the wise dispensation of Providence a mysterious veil was cast over the infancy of the church."¹

The admission of ignorance concerning the community of Jews headed by Jesus was made 200 years ago by Gibbon in his epic work, The Decline and Fall of the Roman Empire. Since Gibbon's time the veil has become a thicker and heavier shroud, further obscuring the facts of historical reality. The object of this study is to brush away the cobwebs and dust of the ages and by a "candid and rational inquiry" to lift that veil of mystery that has been dropped, not by Providence, but by man, over the origins and nature of the original community of Jews led for a brief period by Jesus, the Nazorean. The forthcoming investigation, it is hoped, will provide a clearer picture and facilitate a better understanding of that group of people referred to by most historians and scholars as the Jewish-Christians of the primitive church in Jerusalem.

This can only be achieved by placing the community under discussion in the context of its own times. It will, therefore, be necessary to attempt a cursory description of both the pagan and Jewish Weltanschauung of the period² covered in this investigation. What will emerge from the pages of this study will not simply be a description of the ideology and activities of the community of Jews who joined Jesus in his effort to achieve national salvation. A common and consistent thread will become apparent that will bond the Nazorean movement to its nation's foundations and history. It will be demonstrated that the Nazorean sect was but one of the last branches of a movement that had roots stretching back to the Maccabean period and beyond, in fact, to the very beginning of the Jewish nation as a political entity. The struggle in which both the Maccabees and the later Nazoreans were engaged was a manifestation of their common ideology which had its origins in the confrontation between the prophet Samuel and the people of Israel when they demanded of him, "Now make us a king to judge us like all the nations."² Both the community of Jews led by Jesus and their forerunners Mattathias and his sons known to historians as the Maccabees, as well as other messianic groups and their charismatic leaders, were representative of those factions of the Jewish political spectrum who, like Samuel, conceived that their nation was one to be ruled not by men but by law.

The chronological span covered in the investigation of this community will include a review of its gestation or formative period out of which this movement grew. The focus of attention, however, will be on the original group of Jews who joined themselves to Jesus, its ideology, its actions, its relations with countrymen within the nation and in communities abroad, as well as its relations with Gentile neighbors and with Roman suzerains, and

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finally its end in the fall of Jerusalem in 70 C.E.

The writing of history is selective. Each historian approaches the source material available as one who would prepare to select from a smorgasbord of items to be tasted. This tendency to discriminate between morsels to be chosen is especially evident in the subject under discussion. Some items of the banquet are grabbed at and chewed ad nauseam by all attendees: i.e., the contention that the Jews handed Jesus over to the Romans for execution.³ Other pieces are glanced at and nibbled on but are not fully digested: i.e., Jesus had an avowed zealot as one of his lieutenants.⁴ Some morsels are passed over completely without even a sniff at its potential possibilities: i.e., Philo, one of our primary sources for the period being investigated, stated unequivocally that Pilate executed Jewish rebels without trial.⁵ Finally, some pieces are regarded as so repulsive by some observers that they are cast aside with disgust and disdain: i.e., Schoeps' comment on the doubt cast by other scholars concerning the flight of the Jewish-Christian community to Pella before the fall of the Temple in 70 C.E.: "so absurd that I will not discuss it."⁶

If the writing of history is selective, history by itself is another matter. It is the continuous enfolding of human affairs resembling the changing patterns and con-figuration of an eternally revolving kaleidoscope. Students of history have been confronted in this march of humanity with a variety of theoretical explanations of history ranging from cyclical, to linear, to religious, economic, social, scientific, and psychological, etc. If the course of human events, however, were appraised from the perspective of a constantly rotating kaleidoscope, one would see with the evolution of time the configuration in that kaleidoscope shifting and altering its pattern. Contributing to the movement and change are the ever-present economic, religious, social, political, and psychological factors of human society. In addition, the whim of nature in the form of, let us say, volcanic eruptions, droughts, disease, plagues, the birth or death of particular personalities, etc., must also be taken into consideration as a factor producing a variation in the overall pattern. Furthermore, a response to a change in the configuration produces in some cases further alterations. In many instances, the sequence of events reduces the prominence or even removes completely from the configuration one of the facets which played a predominant part in the make-up of the previous pattern. In the same manner that an element is removed, an entirely new element which had not yet appeared on the historical kaleidoscope can be created and a new con-figuration emerges. The material reviewed for the purpose of this study, therefore, has been approached from the perspective of the two phenomena mentioned above.

The writing of history has been selective and biased on the part of the individual commentator; and the sources available concentrating on the subject under discussion will be analyzed from the concept of the kaleidoscopic view of history. In this way, an attempt will be made to place the Judean element in the general configuration and to understand its relationship to the contemporary Graeco-Roman world.

Chapter I

Terminology and Thesis

Most historians prefer to designate the original community of Jews who joined themselves to Jesus' cause as "Jewish-Christians" or "Judeo-Christians." But, the terms "Jewish-Christians" or "Judeo-Christians" encompass a number of possible definitions. The term itself is problematic for the student of history because of the fact that the members of the original community who followed Jesus during his lifetime and carried on after his martyrdom were not referred to as "Christians" in the sources contemporaneous with that group's existence or closest to it in time. Schoeps acknowledges that the term "in the broadest sense" signifies all Christians of Jewish blood. This name is ambiguous and open to misunderstanding. There were Jewish Christians, such as Paul who prepared the way for the Gentile Christian church. Then there were Jewish-Christians, who, being proud of their origin, formed separate groups within the churches and sometimes, perhaps, established congregations alongside the Gentile Christian churches of the Great Church. Finally, there were Jewish Christians also known as Judaists, who gradually separated themselves from the majority and had a history of their own."⁷ George Foot Moore, on the other hand, attributes the designation "Nazarene"⁸ to that community of Jews who enlisted in Jesus' movement, while Parkes, preferring either the term Jewish-Christians or Judeo-Christians of the primitive church in Jerusalem, described that community of Jews in the following terms: "There is no more tragic group in Christian history than these unhappy people."⁹

Unfortunately, there is no indication of how that initial group of followers of Jesus, known to later historians as the primitive Jewish-Christian church of Jerusalem referred to themselves simply because there is nothing extant that had been written by any member or members of that community. The names that have come down to us designating that particular community have come from observers separated both in time and place from the original group. The first reference contemporaneous to the community under discussion comes from the apostate Paul, who had on very few occasions met with some of the original members. While Paul does not refer to the group in Jerusalem itself using a specific name or title, he does speak of certain individuals or representatives of the community in the most derogatory terms, calling them among other names "false claimants to the title of brother,"¹⁰ "unbelieving dogs,"¹¹ "workers of evil,"¹² and always admonishing his audiences to "be on guard against those who mutilate," i.e., circumcise. In his letter to the Galatians, Paul refers to the "acknowledged pillars (of the community) James, Cephas and John" without naming the group they headed, but generally referred to it as the recipient of "the gospel for the circumcised," while he, Paul, was specifically designated as the trustee of "the

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gospel for the uncircumcised."¹⁴ In the same letter he, Paul, again without naming the community, cites "others (who) were from James"¹⁵ (brother of Jesus and one of the above-mentioned leaders of the community).

The closest reference in time to the community of Jews in Jerusalem who chose to ally themselves with Jesus comes from the author of Acts who employs several names by which they were known. Scholars have acknowledged that that literary piece was composed some generations after the death of Jesus, as well as some time after the death of James, Jesus' brother who assumed the leadership of the group upon the death of its previous chief. In Acts, the community is referred to in several ways including "men of Galilee,"¹⁶ "Galileans,"¹⁷ "community of believers,"¹⁸ and always portrayed as "Jews (who) have come to believe, all of them staunch defenders of the Law."¹⁹ The community as a whole was called by the author of Acts as the sect of Nazoreans.²⁰ It should be noted at this point that several different editions of the English translation of the New Testament were used in this investigation. There were variations in the translations. Some editions prefer to use the term "Nazarene" rather than "Nazorean." The New American Bible, translated from the original Hebrew, Aramaic, and Greek, correctly translates the term as "Nazorean" obviously for a vitally important reason. The terms "Nazarene" and "Nazorean" signify two distinctly different communities. "Nazarene" was "a general term for Christians", while the "Nazoreans" were a "Judaizing Christian sect (not to be confused with Nazarenes.)."²¹

It is to be noted that the community of Jews coming from Galilee, Jerusalem, Judea, and elsewhere who joined the sect of the Nazoreans with its headquarters in Jerusalem are nowhere given the designation "Christian" by the author of Acts.

For the purpose of this study, the group under discussion will be referred to as either Nazoreans, Galileans, or Jewish-Christians, but, always with the understanding that it is that exclusive group made up Nazoreans of only Jews who joined the messianic movement temporarily headed by Jesus and those Jewish men and women who enlisted in the same cause after his execution.

Ostensibly, there were two groups which originally comprised the Jewish-Christian Nazorean community of Jerusalem: on the one hand, the indigenous Jews of Judea and Galilee who joined Jesus from the beginning, and, on the other hand, those later adherents coming, after his death, from Jewish centers in the Graeco-Roman oikoumene. Some members of this second group evidently established cells outside the homeland, but, because of divergent concepts devised by Paul which were an anathema to Jews, Jewish membership dwindled while Gentile adherents multi-plied. It is, however, from these primitive Gentile-Christian communities that our primary source material comes. It is upon that material that we will have to draw in order to gain an understanding of the first group, that small cadre of Galilean and Judean Jewish families who joined as members of the original core of Jesus' movement of national salvation. It was that original group of natives, born, bred, and nurtured in the culture, environment, and on the soil of their national homeland, who were specifically chosen, or who chose for

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themselves, to join Jesus in his crusade of "tshuva" -- repentance. It was they who labored and traveled with him, who heard his words, and who were enjoined and empowered by him to proclaim the message of his gospel only "to the lost sheep of the house of Israel."²² Having heard Jesus' commands and identifying themselves to the same goals, Jesus' family, friends, and neighbors rallied to his cause and its ideology by pledging themselves to it and vowing to perpetuate it to their progeny and to those other Jews who would be sympathetic to their cause and commitment. By a judicious and objective exploration of this external material coming from the primitive Gentile-Christian sect founded by Paul, and by relating the material found therein to other relevant contemporary sources, such as Josephus, we will be allowed to peak through a window covered with two thousand years of dust and grime to see the Nazorean community in its own Weltanschauung. What will emerge will be a far different impression than that to which we have become accustomed.

The vast majority of historians and scholars have developed a picture of that group of Jews who joined Jesus and shared his beliefs and goals that has separated them from their natural environment and transferred them from the plane of reality of the world in which they lived to a place "not of this world." However, a meticulous examination of the pertinent source material, including the Gospels, Acts, Epistles of Paul, Josephus, Philo, and others, will implant those Jews in their rightful place in the society in which they were born and raised. It will be argued herein that the original members of that group of Jews that comprised the original Jewish-Christian community in Galilee, Jerusalem, and Judea were legitimate members-in-good-standing of that fourth group of the philosophical schools described by Josephus who have come to be known as "Zealots." The genesis, activities, role in contemporary Judean-Galilean society, ideology, constituency, friends, enemies, and fate of both Jesus' messianic redemptive movement and the national liberation program of the Zealots as described in the source material were not merely coincidentally parallel to each other; rather the two movements were identical and were in fact one and the same.

The thesis of this study is, therefore, that Jesus was the leader of the most notorious of the many messianic groups indigenous to the Galilee and Judea of his era, politically and violently agitating the Jewish population in order to inaugurate the kingdom of God by returning the nation to the loyal observance of the laws of its national constitution as contained in the Mosaic code and by restoring its national sovereignty. In all probability, though admittedly it can never be proven because of the circumstantial nature of the evidence, Jesus was the eldest son of Judas the Galilean,²³ founder of the Zealot movement, and inherited the position of leadership in that movement. In true Zealot fashion, stemming from the prototype of the original Maccabean brothers, upon his death Jesus' mantle of command and Zealot messianic ideology was passed on to one of his surviving brothers, James.

As a corollary to this primary thesis, it will be demonstrated below that the origins of Gentile Christianity are not to be found in the hills of Galilee or Judea. It will become apparent from the following investigation and

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analysis that those Jews who followed Jesus and the community's subsequent leadership were opposed to the pagan Greeks who joined Paul to found primitive Gentile-Christianity. Two antagonistic groups formed, each built on a separate foundation and each aspiring to divergent goals, with nothing but mutual hostility in common. While the foundations of Jewish-Christianity rested on what Jesus' time was almost one thousand years of Jewish law, custom, tradition, and experience, the foundations of Gentile-Christianity were built on Paul's vivid but troubled imagination. Paul was able to fashion his interpretation of traditional Jewish concepts and customs to the exigencies of his own time and place because of a centuries-old tradition that enabled those Jews, like Paul, living outside the perimeters of their national homeland to adapt their particular national beliefs, traditions, and needs to the surrounding pagan environments. That Paul's original concepts were further developed and expanded upon by others of a different "Sitz im leben" is another story, not the subject of this discussion.

Chapter II

Problems Associated With the Following Investigation

Before plunging directly into the primary source material pertinent to this investigation, a brief discussion of some of the man-made problems entailed in lifting "the veil of mystery" that obstructs the view of the Nazorean community should be discussed.

Any search into the origins of Christianity is fraught with difficulties and problems not encountered in other fields of historical investigation into the course of human events in the ancient Near East and the Graeco-Roman world. Scholars of antiquity, for example, in their search for the historicity of, let us say, the Iliad or Odyssey or the beginnings of Roman history, have no compunction in setting aside as pure myth the adventures or misadventures of the various gods and goddesses and their fanciful associations with humankind. They proceed in their research from the acknowledged fact that the myth must be separated from the reality for which they are searching. Historians searching for the roots of Christianity have found it more than difficult to even suggest the questioning of what is considered inviolable by some scholars. Brandon acknowledges the hesitancy and discomfort felt by many when raising what may be considered unpalatable questions concerning the activities of the historical Jesus.

No responsible scholar will lightly undertake to write on the question whether Jesus of Nazareth became involved in the Jewish resistance movement against Rome. For he knows that to many people, whose beliefs and principles he may deeply respect, the very asking of the question will cause offense and suggest a distressing skepticism about that which is sacred. For them there is no question to discuss: the incarnated Son of God could never have taken part in Jewish-Roman politics. His mission to save mankind by his own vicarious death was part of a divine plan that transcended space and time, and it could not have become involved in and conditioned by, the political relations of Jews and Romans in first-century Judaea.¹

Research into the origins of the Jewish-Christian community, as opposed to the Gentile-Christian church, is even more problematic and complicated for several reasons. Not only is the topic of Christianity itself the source of the predicament but the perceived understanding of the personality of the Jesus of history makes an analysis of the community of Jews he led even more complex. The view scholars have of Jesus is central to a study of his followers since it is only logical to expect that their activities subsequent to his death were a reflection of his ideology and instructions while he was alive and should be an accurate indication of the historical reality of his

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mission. Therefore, proceeding from the traditional view that Jesus was totally pacific and far removed from Jewish-Roman politics, transcending space and time to save mankind, historians have transferred to his community the same attributes of non-militancy and detachment from the political violence that was enveloping their nation. Proceeding from this assumption scholars, such as Baron, have concluded that the community of Jews who followed Jesus during his lifetime, "shared their founder's aloofness from both state and nationality."² Proceeding one step further, most scholars adopt without question the very late tale concocted by Eusebius³ more than three hundred years after the fact, that, because of their non-violent nature and aloofness from state affairs, the Jewish-Christian community of Jerusalem fled the city before its assault by both Roman and Jewish armies. (The forthcoming investigation will argue that there was no exit from the war-torn capital by the Jewish-Christian community, but that the group played an active part in the war that was being waged not only against imperial Rome but against their wealthy and aristocratic Jewish brothers as well. The exodus from Jerusalem to Pella was a myth invented by later Christian apologists in their attempts to obfuscate the part played by Jesus and his lieutenants in the civil war that was raging between brother Jews as well as the war against Rome.)

Efforts to retrieve the historical Jesus from the dark shadows of time have resulted in a variety of representations and run the gamut of those who believe in his historicity without question, those who believe with qualifications, and those who reject the belief that Jesus ever lived at all. To Voltaire, "Jesus was a great prophet and nothing more."⁴ Rousseau held that "Jesus' desire was to relieve the Jews from Roman yoke and make them free . . . that the Jews did not understand him and he was too gentle by nature forcibly to press through a political revolution."⁵ The ultimate rejection of the historical Jesus was reached by Bruno Bauer who, in 1887, "concluded that there never had been such a person: he was only an imaginary being."⁶ There were also those such as Wellenhausen who concluded that "Jesus was not a Christian: he was a Jew. But, in spite of this, Jesus was the antithesis of Judaism. Jesus' teaching becomes thus the negation of Judaism."⁷ Jesus assumes a different character which conforms to every new political, philosophical, and social fad that comes along from socialist, to communist, to pure aryan.⁸ The most recent expression of this phenomenon of judging Jesus and his followers from the perspective of the individual observer's contemporary political, socio-economic, and cultural milieu can be found in the attempts by some theologians to clothe Jesus in the jungle fatigues and mold of Che Guevara. In their hopes "to forge an alliance between the churches and the Third World, (they bring) the gospel of 'liberation theology' and its notion of a Marxist God enjoining the faithful to establish a Communist heaven on earth by supporting the revolutionary movements, defined as the 'essence of Christian faith.'"⁹

There is, however, a problem that develops from this tendency to appraise the activities of the community of Jews who followed Jesus according to the attributes of an imaginary Jesus concocted by later observers. It will become obvious in the course of this study that the ideology and activities of the community being analyzed as it is described in the pertinent source material

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does not reflect the teachings of the Jesus of imagination. An examination of the activities and doctrines of the Jewish-Christian community as they are depicted in Paul's letters and in Acts are inconsistent with and contradict the traditional image of the pacific Jesus who supposedly transcended national politics and time. There have been scholars who have detected these discrepancies and they were left with only one recourse in order to rectify the contradictions. Perhaps, concerned with what they would be forced to conclude if the inconsistencies were thoroughly researched, some scholars seem to imply that a study of the community of Jews who followed Jesus is almost irrelevant. Following the lead of the authors of the Gospels when confronted with the same discrepancies, some historians maintain that those people who were directly chosen by Jesus himself, who were present and who heard with their own ears the words spoken by him to them in their own language, and who commissioned them to act on his behalf "misunderstood"¹⁰ his message.

Schoeps goes so far as to state the possibility that "The first followers of Jesus and their physical descendants' . . . understanding of Jesus and his life and teaching was extremely one-sided or even twisted and distorted . . ." ¹¹ As a result of this hesitancy on the part of too many scholars to delve too deeply into the origins of the special community composed of the intimate and immediate followers of Jesus, many of whom were members of his own family, they remain an enigma.

There arises the most vexing problem encountered in this field of research. It is ironic that, while there is a mountain of material devoted to the subject of Jesus and primitive Gentile-Christianity, almost nothing is known about the community of Jews Jesus commanded for the short duration in which he was their leader. There has been some research into groups that were what might be called spin-offs of the original cell of Jewish-Christianity in Judea and Galilee such as the Ebionites, Nazoreans, Nazarenes, Galileans, Jessaeans, and others.¹² All references to these fringe groups, however, are later, some times as much as three hundred years, and reports were seldom eyewitness accounts. Schoeps maintains that "the Church Fathers who have reported about these Ebionites/ Nazoreans. . . based their reports largely upon hearsay and upon the documents which had become known to them. Thus we can thank Justin, Irenaeus, Tertullian, Hippolytus, Origen, Eusebius, Epihpanius, and Jerome for some factual material, upon which we must depend, despite the many contradictions therein."¹³

Of the original groups of Jews who joined Jesus, Parkes, who labels the community "Judeo-Christians," doubts "whether full justice has yet been done to this section of the early Church," additionally stating that as yet he had "not been able to find an adequate study of the subject."¹⁴ Sandmel concurs, stating flatly: "We know very little about Palestinian Jewish Christianity! We cannot place full reliability in some of the studies (e.g., Schoeps)". Furthermore, Sandmel maintains "after a survey of the literature almost nothing is knowable".¹⁵

It is not to be inferred by this dearth of scholarship that an investigation into the birth of Jewish-Christianity

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is research into virgin territory. There have been attempts by various scholars to disentangle the threads of those origins from the fabric of the stories woven concerning the community under discussion. Mention should be made of Brandon's work concerning the effect the fall of Jerusalem¹⁶ had upon both Jewish and Gentile Christianity, in addition to his study of the relationship between Jesus and the Zealots.¹⁷ Brandon also cites the very early work of Reimarus, who "interpreted Jesus' preaching of the coming Kingdom of God as incitement to revolt against the government of Rome,"¹⁸ and additionally notes R. Eisler,¹⁹ whose thesis was that Christianity was in origin a political movement against Rome and that there was a profound involvement of the Palestinian Christians in the nationalist movement. This study will support the contention of both Reimarus as well as that of Eisler. Additionally to be pointed out and emphasized in the course of this study is the civil war that was raging between the classes of Jewish society as a result of the socio-economic and political inequities that had become rampant in the societal structure of the nation and which pitted Jew against Jew as well as Jew against Rome with the wealthy nobility and land-owning aristocracy standing firmly on the side of Imperial Rome.

Therefore, some of the problems associated with this field of study can be summarized as follows:

1. The difficulty in removing myth from reality and the hesitancy to challenge concepts considered holy by so many scholars concerned with this particular subject.
2. The tendency exhibited by investigators to assess the past in terms of their own contemporary condition and their own personal religious, political, or philosophical views.
3. The transference to the community of Jews who followed Jesus the same qualities of pacification and non-violence with which Jesus is traditionally and popularly associated.
4. The unsatisfactory and reluctant steps taken to resolve the contradictions and inconsistencies that are evident in the relevant source material which belie the above-mentioned view that Jesus and his entourage "denied both state and nationality, and (their) kingdom of heaven went beyond the range of both."²⁰
5. The meager amount of scholarship devoted to "lifting the veil of mystery" that surrounds the origins of the Jewish-Christian community in contrast to the incalculable amount of material that has centered on all other fields of New Testament scholarship.

The solution to the problems outlined above lies in the ability of the investigator to jettison the flotsam and jetsam of the theological, political, and philosophical baggage that impedes an objective view of the past and allows for an appraisal of a community firmly set in its own place in time. Sandmel's comment that "almost nothing is knowable" about Palestinian Jewish Christianity is premature. While very little is known, a rational inquiry into the sources available will allow for the separation of myth from fact and will produce evidence that demands a

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reappraisal of the traditional view of both Jesus and the community of Jews he briefly commanded.

Chapter III

Sources

The thrust of this study will be based on those sources written closest in time to the existence of the community of Jews who comprised the Nazorean sect, and in which they are specifically mentioned. Much attention will be centered on the writings of Josephus since he was a first-hand observer of events in Jerusalem during the civil war that was raging between brother Jews and in their battle against Rome. Additionally, Josephus refers to both Jesus and James, his brother, and, although there is much scholarly discussion concerning the authenticity of those passages, they are relevant to this study. Of course, most of the material referred to for an analysis of the Jewish-Christian community will center on the writings of the New Testament including the Gospels, Acts, and Epistles of Paul. Philo will also be considered because of his several pertinent remarks concerning events in Judea during the time period involved and because of his discussion of contemporary Jewish thought.

It is important to stress that both Philo and the New Testament writings are all replete with references to verses from the Old Testament. It is especially important to note that in the case of the New Testament the many different references are used as proof texts by the various authors to substantiate the legitimacy of their claims. The version of the Old Testament read by both Jews and Gentiles of the Graeco-Roman world in this period was the Septuagint. The language of both the Septuagint and the New Testament is ordinary koine Greek and in many instances passages in the Septuagint are "markedly different from the Hebrew."¹ The Septuagint was an important vehicle by which the gentile-pagan world was introduced to beliefs, traditions, and laws of the Jewish nation. More importantly, the Septuagint was the Constitution of the hundreds, if not thousands, of Jewish corporate communities abroad in the Graeco-Roman oikoumene. The Jewish constituencies of those communities did not read or speak Hebrew. It was not their native language, whereas koine Greek was.

The subjects of our study, however, were indigenous Jews of Judea and Galilee. Their native language was the Aramaic vernacular spoken in their land. Their literature was composed in Hebrew and Aramaic. Consequently, another group of sources will be consulted in order to assess the milieu in which they lived. Through the use of these sources it will be possible to trace the origins and development of the group under investigation. It will become apparent that the genesis of the Nazorean community stretches back to the time of the Hasidim and

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Mattathias and his sons about whom we will read in Maccabees I and II, and that Jesus, the purported founder of the Jewish-Christian messianic movement, was but a link in the chain of charismatic leaders of a continuing civil war and of the simultaneous national liberation movement inaugurated by the Hasidim and their Maccabean compatriots which ended in the fires of Jerusalem in 70 C.E.

Chapter IV

Background

In order to do justice to the subject of our study, the Jews who joined themselves to Jesus' ideology and cause, it is necessary to trace the group's origins back to its roots. By so doing, it will become apparent that neither Jesus nor his allies were an anomalous development in the Jewish society, to which they belonged, but that the group was, in fact, representative of an ideological faction that had been present in the political spectrum since the origins of the nation. The nation itself was not as island unto itself. By the time our community made its appearance, the nation to which it belonged had already been a small, and for the most part, insignificant, element in the configuration of the historical kaleidoscope for almost one thousand years. Throughout its course over those centuries the nation had always, while maintaining its own distinction, adopted and adapted ideas, concepts, and practices from the surrounding and prevailing pagan milieu. In the Graeco-Roman world with which this study is concerned, there were widely, if not universally, shared beliefs that affected not only the native Judean culture to which our community was indigenous, but had an especially profound impact upon the Jews of the Diaspora, and its corporate Jewish communities.

It is generally assumed by the vast majority of scholars of ancient history that religion and politics in the ancient world were inextricably intertwined. There was no separation between state and cult. However, it seems to be prevalent amongst scholars to employ a different set of criteria in evaluating the political development and the course of history in the pagan world as opposed to the standards by which a judgment is made concerning the course of Jewish history. The pagan world is placed under a "secular" microscope while the Jewish is examined under a "religious" one. But there was no secular government in the ancient world, and "religion" played as important a role in pagan society as it did in Jewish. The same standards of evaluation and terminology should be applied to an analysis of both pagan and Jewish societies, without imposing modern values on the ancient world. Cicero, not known as a "religious" thinker, gives the best expression of the power and authority of religion and cult on individual and communal life in the Graeco-Roman world of his time and the period with which this study is concerned. Writing in 45 B.C.E., Cicero argues:

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‘So in the very beginning we must persuade our citizens that the gods are the lords and rulers of all things, and that what is done is done by their will and authority; that they are likewise great benefactors of man, observing the character of every individual, what he does, of what wrong he is guilty, and with what intention and with what piety he fulfills his religious duties; and that they take note of the pious and impious. For surely minds which are imbued with such ideas will not fail to form true and useful opinions.’¹

According to Hadas, "Cicero also provides the innate Roman reverence for law with a philosophic rationale which is more explicitly religious."²

The law is right reason in agreement with nature; it is of universal application, unchanging and ever-lasting, it summons to duty by its commands, and averts from wrongdoing by its prohibitions. And it does not lay its commands or prohibitions upon good men in vain, though neither have any effect on the wicked. It is a sin to try to alter this law, nor is it allowable to attempt to repeal any part of it, and it is impossible to abolish it entirely. We cannot be freed of its obligations by senate or people, and we need not look outside ourselves for an expounder or interpreter of it. And there will not be different laws at Rome and at Athens, or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and all times, and there will be one master and ruler, that is, god, over us all, for he is the author of this law, its promulgator and its enforcing judge.³

Hadas concludes: "Law then is universally binding, its source is deity, and transgression is sin."⁴ Obeying the law, therefore, was in the pagan world, a religious obligation. Religion permeated every aspect of Graeco-Roman society, as it did Jewish, and it affected all aspects of an individual's conduct in that society from paying obeisance to the separate household gods to the worship of the specific gods of a particular city and finally worshipping the cult of Rome and the emperor himself. To be a citizen of a particular polis, of course, meant the worship of its patron deity and the holding of "public magistracies involved religious duties."⁵ It is clear then that there were no secular states during the period in which this study of Jews existed. The Jewish nation of which they were a part was as religious and/or secular as were other societies of their time. The activities and goals pursued by any sector of the Jewish citizenry should not, therefore, be perceived in either a religious or secular

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context but in their proper place as an expression of a particular political point of view. It will be demonstrated in the course of this study that the Nazorean community was identified with that constituency of the Judean political spectrum that consistently adhered to the concept of the rule of law over the affairs of men.

The course of Judean history and culture was caught in the same currents and forces that flowed in the pagan world. Indeed, it is evident that, although there certainly were exchanges of ideas, Judean thought and movements were influenced by and absorbed more from paganism than that pagan world received from Judean practices, although by the time the Nazoreans appeared on the scene the Jewish monotheistic belief was widely known and appreciated by many. The world was a smaller place than we today imagine it was. Philosophical theories and religious ideas and practices flowed together from all directions. Influences barely perceptible or even suspected today had profound effect on the various and far-flung cultures of the ancient world including the Jewish. Scholars have acknowledged the contribution of Greek philosophy, literature, educational systems, language, etc. to all aspects of Judean culture,⁶ in addition to those ideas and practices already adapted through previous contacts with Persia and Babylonia. Hadas firmly adheres to the legacy of Sparta not only to rabbinic Judaism but to "centuries of European history. It is neither from ancient Athens nor from ancient Israel but from Sparta that a regime which claims control of every detail of the life of individuals or an autocrat who rules by the grace of God derives."⁷ Hengel also refers to "the legend of the affinity between Jews and Spartans, which surely goes back well into pre-Maccabean times. Speculations of this kind were helped on by the fact that there was a certain analogy between the Jews and the Spartans with their strict laws, their lawgivers Moses and Lycurgus, and the divine authorization on Sinai or through Delphian Apollo."⁸ The influence of Hellenism and Graeco-Roman culture on native Jewish culture was substantial and long-lasting, but its effect was especially felt on the Jews in the Diaspora, the results of which can be seen in Paul's concepts and in the origins of primitive Gentile-Christianity.

The pagan world was long accustomed to imagining their gods and goddesses in human form. For more than two thousand years, Egyptians recognized their Pharaoh as god. Alexander and subsequent Greek kings and queens of Egypt enjoyed the idea so well they adopted it with enthusiasm and appended to their names epithets such as Epiphanes or Soter. Peters aptly describes the notion of Hellenistic kingship as being absolutist. "His legitimacy flowed from his Macedonian origins and was validated by his role in the state as the savior from external perils, victorious leader in war and benefactor of the people. Around him shone the haze of a divinized king."⁹ When in 161 B.C.E., during the early Maccabean period, Demetrius I put down revolts against his rule, he affixed to his name "the old Seleucid appellation of Savior (Soter)."¹⁰ By way of highlighting the above-mentioned tendency of some historians to interpret pagan events in a "secular" light and Judean in a "religious," Peters describes Demetrius' problems with his vassals as revolts "against Seleucid sovereignty" and efforts at claiming "independence," all as "actors in these political dramas." In describing the Hasidim, compatriots of the Maccabees in a similar struggle for independence, Peters, rather than viewing their efforts as political, refers to those Jews as

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having "religious grievances".¹¹

Romans, too, enjoyed their associations with the gods and goddesses. Antony "had been hailed as the god Dionysus incarnate" and when he "met Cleopatra at Tarsus (Paul's birthplace), it was Aphrodite meeting Dionysus, for the blessing of Asia."¹² Their union has been additionally represented as a "sacred marriage."¹³ Referring to the Princeps (Augustus), Syme simply attests that the "Greeks in the cities of the East hailed Augustus as the Savior of the World, the Benefactor of the Human Race, as a God, God's son manifest, Lord of Earth and Sea."¹⁴

An additional element in the predominating influence of pagan religious practices on the lives of its adherents and others who came in their contact was the current of millenarianism and messianic expectations which were widespread and influential in the ancient Near East. Virgil's Fourth Eclogue is only one of the literary expressions propounding the hope for the end of the current age and the beginning of a new and glorious age inaugurated through the virgin birth of a child "under whom the iron breed will first cease and a golden race arise throughout the world in thy consulship shall this glorious age begin and the might months commence their march; under thy sway, any lingering traces of our guilt shall become void, and release the earth from its continual dread."¹⁵ Symbolic of these messianic hopes was the name chosen by Antony for the son Cleopatra had given him. Scullard suggests that "in choosing the name Alexander Helios" Antony hoped to imply the Sun-child would, as men hoped, inaugurate a Golden Age."¹⁶

Allied to the hopes for the beginning of a new age in the history of man was Rome's doctrine of election which gave to Augustan Rome the responsibility to bring peace and civilization to the world. This doctrine saw "all of history is the working out of a divine plan; the objective of this plan, and the culmination of history, was the establishment and growth of Rome, and the destiny of Rome continues to be the central concern of providence."¹⁷ The parallel to the doctrine of election in the Old Testament is striking and Hadas believes it may not have been accidental.¹⁸

The preponderance of the mystery cults and their direct and subliminal effect upon adherents and observers, both pagan and Jewish, are especially evident in the origins of Gentile-Christianity but touched native Judean culture as well. Paul, born and raised in the pagan environment of Asia Minor, birthplace of the mystery cults as well, was obviously well-acquainted with those mysteries whose votaries participated in cultic celebrations assuring salvation and even deification. Tarn informs us "the most important Greek god of the age outside of Greece was Dionysus . . . Certainly if any Greek god was to conquer the world, Dionysus was the only one possible."¹⁹ There were other pagan gods as well in the Hellenistic and Roman periods as popular as Dionysus, including the Great Mother, Attis, Isis and Osiris, Mithras. Hadas describes the precepts to be observed which included "purifications, ascetism, baptisms, and sacraments along with the use of scared symbols and rites which possessed special efficacy. Participation in the mysteries assured salvation. The myth in each case was a symbolic

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representation of the suffering, dying and resurrected god, and the initiate might expect to recapitulate the same history."²⁰ Dionysus was one of those "suffering, dying and resurrected" gods of the pagan mysteries. The similarities between the birth, life, death, and resurrection of Dionysus as portrayed in Euripedes' "The Bacchae" and the life and death of Jesus as portrayed in the Gospels is startling.

I, Dionysus, son of Zeus, borne of Semele. . . the son of god born to the virgin. . . . And delivered from her womb by the lightening fire, have come back here where I was born. . . A god, in mortal shape. . . . I have come here. . . . to unveil myself to mortal eyes, a god manifest.²¹

The pagan god Dionysus is a figure whose footprints will be found more than once in the sequence of events to be described below.

Elements of neighboring cultic practices filtered into the daily life of all Jewish communities, even in the national homeland, but especially in the Diaspora. There were those individuals who were acknowledged members of the Jewish corporate communities but who found themselves on occasion before pagan altars. Tcherikover gives several such examples.

An inscription from the town of Iasos in Asia Minor mentions a man called Kiketas, son of Jason the Jerusalemite 'who donated a sum of a hundred drachmas to the festival of the god Dionysus!' The inscription belongs to the middle of the second century B.C.E. . . A case is known to us in Egypt, too, . . . to the inscription at Thebes in which a Jewish merchant 'thanks God for his rescue from peril at sea. Near this inscription is another of a second Jew, who also 'thanks God.' These two stones stood in the temple of the god Pan . . . ²²

Sandmel also discusses the adoption and adaptation of limited facets of Greek religious practices upon Jewish life in and outside of Judea. "Thus, the sudden, ubiquitous use of wine among Jews must have had some kind of origin. No adequate basis seems to be discoverable from the Tanach." The suggestion is that the broad use of wine was borrowed from a contact with the mysteries, especially those of Dionysus . . . ²³

It has been demonstrated above that the Graeco-Roman Hellenistic world, including the Jewish nation, was not a secular one. The currents of religious and/or philosophical concepts flowed widely touching all peoples. The forth-coming effort to evaluate the Jewish-Christians of the first century will, therefore, be guided by placing that group of Jews in its own historical environment. They will not be judged as occupants of a place "not of this world" with goals of a religious or spiritual nature and not connected with the mean politics of their times. What will

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emerge from this study will be a picture describing those Jews as a community growing out of a movement, not religious, but political, that originated in the second century, but which in itself had roots that stretched back to the beginning of the nation as a political entity on the world scene. This movement was devoted to national survival through the protection and perpetuation of its national laws and constitution. The basic foundation upon which the Judean nation and its colony communities abroad stood was its constitution and abrogation of that constitution would invariably mean national extinction.

Chapter V

The Constitution - the Law

‘You see, brother (James said to Paul), how many thousands of Jews have come to believe, all of them staunch defenders of the law.’¹

With those words, the author of Acts of the Apostles and the Gospel according to Luke described the members of the Nazorean sect who assembled and multiplied in Jerusalem after the death of their previous chieftain, Jesus, the Nazorean.² Their firm pledge of loyalty to the laws of the Mosaic code ratified their citizenship in the Jewish nation. In order to realize the full impact of that statement it will be necessary to take a backward glance into the nature of the constitution and into the beginnings of the nation itself.

Gibbon correctly perceived the difference between the Jews and Christians and his conclusion is worth repeating. "The difference between them is simple and obvious, but, according to the sentiments of antiquity, it was of the highest importance. The Jews were a nation, the Christians were a sect."³ It is according to the "sentiments of antiquity" that an appraisal of the nation and its constitution should be measured. What better place to start in the search for the nature of the ancient Judean constitution than Aristotle. Following his guidelines "we must therefore look at the elements of which the state is composed, in order that we may see in what they differ from one another, and whether any scientific distinction can be drawn between the different kinds of rule."⁴

According to Aristotle, "the state is an association of citizens under some one constitution, and when the form of the government changes and becomes different then it may be supposed that the state is no longer the same." Furthermore, "a constitution is the arrangement of powers in a state, especially of the supreme power and the constitution makes the government . . . in democracies the people are supreme, but in oligarchies, the few; therefore, we say that the two constitutions are different and so in other cases."⁵ In addition, according to Aristotle, "the words constitution and government have the same meaning; and the government, which is the supreme authority in states, is necessarily in the hands either of one, or of a few, or of the many, . . . and governs with a view to the common interest."⁶ The Judean constitution allowed for the supreme authority to be in the hands of not one man, the few or the many, but in the law itself. Though Josephus would later label the structure of the Judean government a "theocracy," a term implying a concept understandable to his Graeco-Roman audience, the system of government was in reality a constitutional commonwealth or more simply, a nomocracy, the rule of law.

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The modern observer should be careful to adhere to Gibbon's method of evaluation by not imposing on the past modern concepts and values which only distort the historical reality of the times under review. Democracy has a nice ring to it today, but we should be careful not to denigrate alternative forms of government in the past because they do not fall within the boundaries of our concepts of democracy. The Judean form of government was decidedly not a democracy ruled by the masses. Rather, it provided for an equality before the law for all sectors of its citizenry that was not seen in other forms of ancient government. According to other ancient constitutions considered by Aristotle, citizenship was limited to certain elements of the local populations, excluding among others women, children, slaves, of course foreigners, and others not fulfilling the requirements of wealth or property. The Judean constitution, however, was regularly addressed to "all the people," to "all the children of Israel."

You stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and the stranger that is in your camp, from the hewer of your wood unto the drawer of your water. That you should enter into a covenant with the Lord your God and into his oath which the Lord your God makes with you this day. That he may establish you today for a people unto himself . . . Neither with you only do I make this covenant and this oath; but with him that stands here with us this day before the Lord our God, and also with him that is not here with us this day.⁷

There were constant admonitions in the constitution to "love, therefore, the stranger, for you were strangers in the land of Egypt"⁸ and regulations concerning how the stranger in their midst was to be treated and regarded. However, the constitution and the laws therein were exclusively meant for the observance and protection of the citizens of the state, who were of course all Jews. There were as well always additions to the citizenship rolls in the new members who joined themselves to the nation by pledging loyalty to the constitution and by conforming to all the requirements necessitated by such application for admission, i.e., by converting according to the demands of the current Jewish law. Those who were not Jews were not citizens and fell outside the perimeters of the law.

In the course of his study of the various constitutions known to him, Aristotle recognized that:

The idea of a constitutional state implies that the natures of citizens are equal and do not differ at all . . . (Additionally) that the regulation of property is the chief point . . . upon which all revolutions turn . . . Civil

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troubles arise not over inequality of property but over inequality of honor⁹

The framer(s) of the Judean constitution, while recognizing that "the poor will never cease" from their nation, took special care that social and economic disabilities would not compromise the demands of blind justice and the inherent equality before the law. While commanding compassion for the poor ("You shall open your hand wide to your brother, to your poor and to your needy in your land")¹⁰, compassion should not sway judgment ("You shall do no unrighteousness in judgment: you shall not respect the person of the poor, nor honor the person of the mighty' but in righteousness shall you judge your neighbor"). Furthermore, considerations of wealth and property were not to be considered which would additionally compromise the equality demanded. ("You shall not wrest judgment, you shall not respect persons, neither take a gift; for a gift blinds the eyes of the wise, and pervert the words of the righteous. That which is altogether just shall you follow, so that you may live and inherit the land which the Lord your God gives you.")¹¹

The Judean constitution additionally prohibited the enslavement of fellow Jews and consistently commanded that they not "oppress one another."¹² Rather, "if your brother be waxen poor, and fallen in decay with you, then you shall relieve him; yes, though he be a stranger or a sojourner that he may live with you . . . you shall not give him your money upon usury, nor lend him your victuals for increase."¹³ In fact, involuntary slavery of brother Jews was specifically prohibited: "If you buy a Hebrew servant, six years he shall serve and in the seventh he shall go out free for nothing."¹⁴ Only non-citizens of the nation to whom the law did not apply were allowed to be employed in such status. "Both your bondsmen and your bond maiden shall be of the heathen that are round about you."¹⁵ The modern observer should be careful not to attribute to this legislation concerning the enslavement of foreigners' concepts of what in contemporary terminology might be called discriminatory racism. Ancient citizenship requirements should be regarded in their proper perspective and from the standpoint of how citizens of the state were required to relate to one another and to the non-citizens in their midst. This is not a digression from our subject but an important feature of the national constitution to be understood for the purpose of this study. Therefore, it is necessary to emphasize that modern concepts of racism should not be applied in the evaluation of either ancient Israelite legislation or to the ideology, activities, and the community rules of the Nazoreans, the members of which group, including Jesus, who specifically excluded from their membership all but Jews by restricting enrollment only to the "lost sheep of the house of Israel."¹⁶

The contents of the laws of the Mosaic code cannot be discussed while standing on one foot, but it is necessary for the purpose of this discussion to attempt to describe the regard held by all Jewish communities, both inside and outside the national borders, for those laws.

Josephus, a native Judean, and Philo, an Alexandrian Jew, are only two witnesses of the loyalty towards

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their constitution held by the many Jewish constituencies through-out the oikoumene.

Josephus, in attempting to explain the Judean polity to pagan readers, surely had a copy of Cicero, as well as Aristotle, at his elbow. Recalling the passage of Cicero mentioned above:

The law is right reason in agreement with nature. It is a sin to try to alter this law, nor is it allowable to attempt to repeal any part of it, and it is impossible to abolish it entirely . . . We cannot be freed of its obligations by senate or people . . . And there will not be different laws at Rome and at Athens, or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and all times, and there will be one master and ruler, that is god, over us all, for he is the author of this law, its promulgator and its enforcing judge.¹⁷

Josephus, therefore, cognizant of the current concept of the divine origin of law, coined a term "theocracy," easily understandable to his audience.

There is endless variety in the details of the customs and laws which prevail in the world at large. To give but a summary enumeration: some peoples have entrusted the supreme political power to monarchies, others to oligarchies, yet others to the masses. Our lawgiver (Moses) however, was attracted to none of these forms of polity, but gave to his constitution the form of what - if a forced expression be permitted - may be termed a 'theocracy,' placing all sovereignty and authority in the hands of God . . . our leader made the Law the standard and rule . . .¹⁸

In rebutting pagan critics of his country's laws, Josephus, writing at the end of the first century, almost twenty-five years after the fall of the Temple in 70 C.E. and after the bitter memories of that conflict had ebbed, in Against Apion gives "a brief account of our constitution."

It will become apparent that we (Jews) possess a code excellently designed to promote piety, friendly relations with each other and humanity towards the world at large, besides justice, hardihood and contempt of death.¹⁹

In another place, Josephus outlines the twenty-two "accredited" books of Scripture:

. . . Five are the books of Moses comprising the laws and the traditional history from the birth of man down to the death of the lawgiver . . . the prophets subsequent to Moses wrote the history of events of their own

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times in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life.²⁰ . . . We have given practical proof of our reverence for our own Scriptures. For although such long ages have now passed, no one has ventured either to add or to remove or to alter a syllable and it is an instinct with every Jew from the day of his birth to regard them as the decrees of God, to abide by them and if need be, cheerfully to die for them . . . Time and again ere now the sight has been witnessed of prisoners enduring tortures and death in every form in the theaters, rather than utter a single word against the laws and the allied documents . . .²¹ . . . Nowadays, indeed, violation of the laws has with most nations become a fine art. Not so with us. Robbed though we may be of wealth, of cities, of all good things, our Law at least remains immortal; and there is not a Jew so distant from his country, so much in awe of a cruel despot, but has more fear of the Law than of him . . .²² . . . For those, . . . who live in accordance with our laws the prize is not silver or gold, no crown of wild olive or of parsley with any such public mark of distinction. No; each individual, relying on the witness of his own conscience. and the law-giver's prophecy, confirmed by the sure testimony of God, is firmly persuaded that to those who observe the laws and, if they must needs die for them, willingly meet death, God has granted a renewed existence and in the revolution of the ages the gift of a better life. ²³

Jews living in the Diaspora "so distant from their country" were considered members of the Jewish nation as were Philo living in Alexandria and Josephus residing in Rome. The practice of native groups from one particular nation leaving their homeland to settle as colonies in far-flung areas is as old as the history of trade and travel. Documents unearthed concerning these merchant colonies, which "were very common in the ancient world in the second and first millennia and are referred to more than once in the Old Testament,"²⁴ reveal that they had their own municipal organization and legal systems. Their hosts did not only protect them, but they enjoyed special privileges. Tarn understands that these Jewish colonies were organized as a "synagogue community" which "became the political form under which the Jewish body acted."²⁵ Typical of the manner in which these Jewish communities were regarded by their hosts was the decree issued by the Seleucid suzerain Antiochus III. He was convinced the Jews would be loyal to his rule and would guard Antiochus' interests, in contrast to Lydians and Phrygians who were rebelling from his rule, and he allowed Jews to "use their own laws."²⁶ The king authorized several privileges such as the exemption from taxes and for those engaged in public service

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"sufficient needs in order that through receiving kind treatment from us they may show themselves the more eager for our cause. And take as much thought for their nation as possible, that it may not be molested by anyone."²⁷

Tarn further describes the above-mentioned Jewish colony communities in the newer Hellenistic foundations as being "a politeuma, which made them quasi-autonomous 'settlers' with rights greater than those of metics. Jewish politeuma like others managed their own internal . . . affairs, but in one respect they were privileged beyond any other: they ultimately acquired . . . the right of being judged by their own magistrates according to their own law . . ."²⁸ It is evident, therefore, that central and essential to their existence as a politeuma was the absolute necessity of maintaining the authority of laws of their nation as the vehicle by which they could perceive themselves and by which they could be perceived by their neighbors as a distinct political entity, different from other groups in their immediate surroundings.

Philo, the Alexandrian philosopher, was the epitome of the Diaspora Jew. According to many scholars, he could not read or write Hebrew²⁹ and used as his source the Septuagint with the many nuances of difference between it and the original Hebrew writings. That Alexandrian Jew perceived the Laws as the "constitution created by Moses" to rule Jews who constituted a politeia (commonwealth). Without becoming entangled in a discussion of Philo's allegorical interpretations of the five books of Law, which, by the way, includes the concept of the virgin birth of Isaac,³⁰ Sandmel explains that by Philo's time "there had arisen a body of scriptural interpretations,"³¹ and Philo's name can be added to that list. Philo, however, agreed that the "Laws of Moses are immutable" and "are everywhere the same. Hence the Laws of Moses are the best legal system available to men."³² Philo deprecates apostates³³ and perceived that the Laws made the journey to salvation and immortality possible for all men.³⁴

In summation, the Nazorean sect was a community of Jews who were, "all of them, staunch defenders of the law." Both Josephus, representative of native Judean Jewry, and Philo, representative of Diaspora Jewry, similarly conceived of their national constitution with reverence, as the "best legal system available to men," one for which they would willingly die. Observation of the laws and death in protection of their constitution would assure citizens salvation and immortality.

In contrast to the Nazoreans and all other Jews faithful to the customs, traditions, and laws of their nation, was Paul, another representative of Diaspora Jewry, born and raised in the pagan environment of Asia Minor, where the mystery cults were likewise born. Paul was raised by a father who had accommodated himself so well to his pagan surroundings that he had been awarded Roman citizenship, which was adopted by his son with alacrity when circumstances demanded that he acknowledge publicly his denial of Jewish nationality.³⁵ As far as Paul was concerned, observance of the law and traditions of the Jewish nation were, in Paul's words, dung.³⁶

According to Schiffman in his book Who Was A Jew, "a heretic is one whose beliefs do not accord with those of the established religion to which he claims adherence. An apostate is one whose actions are not

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consonant with the standards of behavior set by his religious community."³⁷ It will be demonstrated, as this study unfolds, that the Jewish-Christian community, the sect of the Nazoreans led by Jesus, were loyal Jews in the political as well as the religious sense and should in no way be referred to as "heretics." Neither their beliefs nor their actions deviated from the laws of their constitution. Paul, on the other hand, the founder of Gentile Christianity, was both an expatriate in the political sense and an apostate in the religious connotation. Both his beliefs and his actions were "not consonant with the standards of behavior (and beliefs) set by his (nation and) his religious community."

Chapter VI

Maccabean Roots Of The Nazorean Sect

The first link in the chain of events that ended in the deaths of the leaders of the Nazorean community and in the fires of Jerusalem in 70 C.E. was forged in what has become known as the Maccabean period of Judean history. It is that period on which attention must be focused. The Maccabean period was the one in which all the protagonists of the political drama first enter the stage of history with which this study is concerned and assume their adversarial positions. As a response to the domestic socio-economic and political conflicts and the simultaneous influence of foreign suzerains upon all the participants in this series of events, the ideology and expression of Judean political messianism was born. The ideology and the activities of the Maccabeans, Hasideans, and others who formed the nationalist party became the paradigm upon which the later groups, including the Jews of the Jewish-Christian community, based their ideals and goals. Additionally, the sons of Mattathias, Judas Maccabaeus, and his four brothers, were the prototype of the later leaders of the Nazorean community, Jesus and his four brothers, primarily James. In Judea in that period, efforts were undertaken by certain sectors of the Jewish population to abrogate the national constitution. The Maccabees, the Hasideans, and others were representative of other factions in the Judean political spectrum who refused to allow the dissolution of their nation. The story that is about to unfold will tell of their short-lived success in the restoration of the Constitutional Commonwealth. It will also explain how their victory was corrupted and finally destroyed by their own progeny.

What will be adumbrated below of the Maccabean period can be summarized as: (1) The general culture milieu of a Hellenized Judea; (2) The attempt by the Judean aristocracy to dissolve the Constitutional Commonwealth; (3) The efforts of the loyalists who rose in defense of their national identity and sovereignty; (4) The fruits of their victory; (5) The victory turned sour by the Hasmonean sons of the original Maccabees and the conversion of the Constitutional Commonwealth into a monarchy, followed by the tyranny of Herod operating under the thumb of imperial Rome; and (6) Judean messianism.

The sources for this period are primarily I and II Maccabees and Josephus. They are all, however, late sources. I Maccabees was written originally in Hebrew about 100 B.C.E., probably by a Judean Jew who had close-hand knowledge of the events which had transpired more than fifty years before.¹ The purpose of the account seems to have been to record the salvation of Israel which God had worked through the family of Mattathias.² I

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Maccabees is permeated with the parallel between salvation and Judean national liberation aspirations. In it is the first hint of later Judean messianism, as is evidenced by the proclamation that upon his death in battle, Judas became lauded as the savior of Israel.³ According to Sandmel, the purpose of I Maccabees is:

. . . to glorify the Hasmoneans, in a vindication of their rise to the offices of High Priest and king. Why a vindication? Simply because the Hasmoneans were not by descent entitled to the high offices. . . There were Judeans who resented the Hasmonean usurpation of high offices not properly theirs. . . The community that wrote the Dead Sea Scrolls rejected the legitimacy of the Hasmoneans as High Priests. Presumably so did other Judeans. I Maccabees is a defense of the improper acquisition of the high priesthood (and royalty) by the Hasmoneans family.⁴

It will be demonstrated below that Jesus and his followers were among those others who "rejected the legitimacy of the Hasmoneans as High Priests" and their concomitant claims to royalty.

II Maccabees, written circa 90-80 B.C.E., is likewise a proclamation of the glory of the original Maccabean heroes, specifically Judas. The author, writing in Greek, is epitomizing accounts of events that had already been "set forth by Jason of Cyrene in five volumes."⁵ He, too, praises the accomplishments of Judas, who Seized the whole land, put to flight the barbarian hordes, regained possession of the world-famous temple, liberated the city, and reestablished the laws that were in danger of being abolished . . .⁶

Josephus wrote more than two hundred and fifty years after the fact. Moreover, as with the authors of I and II Maccabees, but, particularly in the case of Josephus, personal bias must be considered when analyzing their versions of past events in their nation's history. Josephus called himself a Pharisee. The Pharisees are considered by most scholars to have been the ideological descendants of the Hasideans, who play a central role in the Maccabean drama.⁷ Josephus was anxious to portray the Pharisaic party to which he belonged in the most pacific terms to his Graeco-Roman audience. It therefore comes as no surprise that Josephus fails to mention his lineal fore-bearers, the Hasideans, who played a prominent and militant role in the liberation movement during the Maccabean period. Moreover, Josephus was not only a Pharisee, but he claimed also to have been related to the Hasmonean royal house from whose posterity sprang "kings as well as high priests of our nation."⁸ Josephus was additionally a client of Agrippas II and closely allied to him and the royal Hasmonean/Herodian family in their political and military allegiance to Rome during the war in which so many of his Jewish brothers and Jerusalem fell. Josephus had a triple allegiance to maintain: (1) to the Romans, (2) to the Hasmonean/Herodian royal house as well as to the wealthy Jewish aristocracy, and (3) to the Pharisees. Josephus' neglect in mentioning the part played by militant Hasideans was

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motivated by the necessity he felt to balance his reports about the Pharisees so as to sever them from any militaristic activities against Rome.

We are, therefore, confronted with the same problem in evaluating the sources concerning the actions of the Maccabeans, Hasideans, and their descendants, as will be the case with the later Pharisees, Zealots, and the Jewish-Christian community of Jews. What we know of them is what we are told about them by biased sources.

1. The General Cultural Milieu of a Hellenized Judea.

After a short interval of exile in Babylon, Judean captives were granted permission by their suzerain to return to their native land and to reconstitute their national life. A small portion of the Judean captives chose to return and they began the redevelopment and renewal of their nation. It was at that time that the nomocracy took firm hold. The Judeans pledged themselves to enter into "an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His ordinances and His statutes . . ."⁹ The Judean constitution was additionally recognized as valid and authorized by the foreign suzerain as the Law of the Judean nation, a practice that would continue throughout the period under discussion and beyond. Artaxerxes, the king of Persia, empowered Ezra the "scribe of the Law of the God of heaven to appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God, and the law of the king, let judgment to be executed upon him with all diligence, whether it be unto death, or to banishment, or to the confiscation of goods, or to imprisonment."¹⁰

Scholarly opinion suggests that a curtain of silence descends over the period between the time of Ezra-Nehemiah and the conquest of the area by Alexander the Great. We can be assured, however, that Judea was not a hermetically sealed Shangri-la locked away from world intercourse. Judean literature shows evidence of strong influence on native culture from Babylonia and Persia. Babylonian astrology and angelology together with Persian dualism are grafted on to vague and shadowy Judean concepts. Hellenistic patterns of thought, philosophy, language, and educational systems were eventually absorbed into Judean culture and come to affect both consciously and unconsciously every aspect of Judean society.¹¹

The contacts between Judea and other societies were so frequent and intimate that Bickerman finds it easy to fantasize "Ezekiel talking with Pythagoras in Babylon; they speak of Homer and of Moses."¹² They could have spoken of other things as well and the exchange of ideas could have been the link that connected the monotheistic philosophy of the Hebrew Bible with Socrates and Plato. Some similarities of concepts are so startling they prompt the question, "Is it possible that biblical and prophetic philosophy was a bridge to and had an important influence on the beginnings of Greek philosophy? Could Plato philosopher-king have been modeled on:

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There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. Through fear of the Lord he will have supreme sensitivity. He shall not judge by what his eyes see, or decide by what his ears hear; But, with righteousness shall he judge the helpless, and decide with equity for the meek of the earth . . .¹³

The exchange of ideas was, of course, a two-way street and acculturation or "assimilation," was a factor to be expected in any and every community of Jews. Even those in the Maccabean period who were "zealous for the law" were sufficiently Hellenized and continuously adopted and adapted Hellenistic practices to their national culture, including those who followed the Hasideans and the Maccabees. On the one hand, they would take "uncut stones, according to the law, and build a new altar like the former one."¹⁴ On the other hand, those same zealous elements would imitate Greek custom by instituting a decree ordering the annual celebration of the dedication of that altar.¹⁵ No such custom was allowed for in the Mosaic Code. The author of Maccabees II informs us that members of the Maccabean army were killed in battle because they wore under their tunics "amulets sacred to the idols of Jamnia which the law forbids Jews to wear."¹⁶ Additional evidence of the impact of pagan society on Judean practice is noted in Maccabees I. While upholding the authority of their national constitution, Jews still adopted elements of pagan rites. Rather than aping the pagan practice of examining the entrails of sacrificial animals or consulting images for signs and portents, loyal Jews, including Judas and his assembly of warriors "unrolled the scroll of the law to learn about the things for which the Gentiles consulted the images of their idols."¹⁷

2. Attempts to Dissolve the Constitutional Commonwealth

Subsequent to Alexander's death the struggle between the surviving generals and their scions for control of Alexander's empire intensified and Judea became an area of contention between rival Ptolemaic and Seleucid claimants. The foundation of the Judean state as it had been reestablished during both Ezra's and Nehemia's stewardship was its constitution, the Mosaic Code of Laws, and it was recognized by both local and foreign potentates as the Law of the Judean nation. However, during the Hellenistic period of predominance and for a variety of socio-economic and political reasons, two contending forces came to face one another in the battle to save or to abolish the Judean constitution. All of those elements combined with the push and

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shove of rivaling Ptolemaic and Seleucid kings warring over spheres of power and control produced in Judea what Hengel calls a "struggle over the Law."¹⁸ The opposing segments of the Judean population were those on the one hand who were "zealous for the Law," and those on the other who were "zealous against the law."¹⁹ Hengel and others, in their attempts to interpret the events from a religious perspective, prefer to view those "zealous against the law" as those attempting to "reform" or to "modernize" and assimilate ancient laws and traditions to the "secular" Hellenistic world.²⁰ It is clear, however, that those forces who were "zealous against the law" were not aimed at reform, but at the complete abolition of the Judean constitution. The author of Maccabees II makes it clear that Jason, after purchasing the High Priesthood from Antiochus IV, requested and received permission to convert Jerusalem into a Greek Polis called Antioch.²¹ To obtain the privilege of converting an oriental town into a Hellenistic polis necessitated the exchange of the city's traditional constitution, in this case the Laws of Moses, for a new constitution of the new polis.²² Hengel, even though viewing the "struggle over the Law" from a religious perspective, admits:

In antiquity to become a Jew was never simply a religious action it was always also a political decision -- on his conversion the Gentile became a member of the Jewish ethnos.²³

Citizenship in the Judean nation was clearly defined in the days of Ezra and Nehemia, limiting membership only to those who

. . . had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one that had knowledge and understanding: they cleaved to their brethren their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord your Lord and His ordinances and His statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons . . .²⁴

Therefore, while citizenship was lost for those who departed from the law by marrying foreigners, and faithful to the laws and regulations of other constitutions, new subjects could be added to the rolls and become recognized as citizens of the Judean polity by becoming loyal to the laws and traditions of the Judean national constitution. What is more, citizenship in the Judean nation was a birthright, the privilege inherited by the child from, it seems, primarily the child's mother. The mark of citizenship for the male child or new male applicant was

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circumcision.

The attempt was made by those "zealous against the law" to transform the Judean polity into a Greek polis by requesting and receiving permission to found the new political entity of "Antioch - at - Jerusalem."²⁵ The author of Maccabees II confirms that those abolitionists "immediately abrogated the lawful institutions and introduced customs contrary to the law,"²⁶ and, furthermore, began to draw up a list of those people who were worthy of becoming citizens of the new polis.

Recalling one of Aristotle's axioms can best express what was being attempted in Judea by the abolitionist elements of the population.

The state is an association and an association of citizens under some one constitution, and when the form of the government changes and becomes different then it may be supposed that the state is no longer the same.²⁷

The abolitionists in Judea were striving to change the constitution and the form of government. The Constitutional Commonwealth that had been reinstituted by Ezra and Nehemia would have been overthrown, a new list of citizens would have been drawn, and the state would no longer have been the same. In addition, according to the practice of the ancient world a new polis meant the incorporation of new cults together with the introduction of new gods and a victory of those "zealous against the Law" would have eventually but inevitably led to the extinction of national identity. The consequence of such a victory would have spelled the end of the Judean nation. National identity at home and abroad was irrevocably linked to the adherence of Jews to their national constitution. Since it was that constitution which legitimized and sustained not only the home community but those abroad as well, the nullification of the constitution would have voided the legitimacy of the Judean corporate communities abroad. Any attack on the Law would have undermined the position of those and later Judean colony communities in the eyes of their suzerains. They would as a result have disintegrated. The Law was vital to their existence and any attack on it would have to be met, and would be met by the opponents of Paul in the period in which the Jewish-Christian community played a part, with resistance by members of any community of Jews.

A reading of both I and II Maccabees will render an accurate description of those sectors of the Judean population who were attempting to overthrow the constitution of their nation and the practices they instituted that were in direct violation of Judean law. The leaders of the abolitionist movement came from the leadership of the sacerdotal aristocracy, the nobility, and the wealthy landed aristocracy. Among those who took part in the efforts to change the form of

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government were "a certain Simon . . . who had been appointed superintendent of the temple,"²⁸ Simon's henchmen, "Jason (who) obtained the high priesthood by corrupt means,"³⁰ "the noblest young men,"³¹ "the priests (who) no longer cared about the service of the altar,"³² "Menelaus . . . (who) secured the high priesthood for himself by outbidding Jason"³³ (and who), became the chief plotter against his fellow citizens"³⁴ covetous "men in power,"³⁵ and those of the landed aristocracy who complained to the Selucid suzerain that, because of their traitorous activities against their former brother Jews, they have been put to death and have had their estates plundered.³⁶

The best way of understanding what it was that those who were "zealous for the Law" were objecting to is to realize what it was that those "zealous against the Law" had instituted.

When Jason received the king's approval (to establish a gymnasium and a youth club for it and to enroll men in Jerusalem as Antiochians) . . . he immediately initiated his countrymen into the Greek way of life. He set aside the royal concession granted to the Jews . . . he abrogated the lawful institutions and introduced customs contrary to the law . . . he induced the noblest young men to wear a Greek hat. The craze for Hellenism and foreign customs reached such a pitch, through the outrageous wickedness of the ungodly pseudo high-priest Jason, that the priests no longer cared about the service of the altar . . . They despised what their ancestors had regarded as honors while they highly prized what the Greeks esteemed as glory . . .³⁷

In those days there appeared in Israel men who were breakers of the law, and they seduced many people, saying: 'Let us go and make an alliance with the Gentiles all around us; since we separated from them many evils have come upon us.' The proposal was agreeable; some from among the people promptly went to the king, and he authorized them to introduce the way of living of the Gentiles . . . They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing.³⁸

It is important to note that these activities took place before Antiochus Epiphanies took his own separate action to quell what in his mind was a revolt against his rule. The decree of Antiochus IV to "force the Jews to abandon the customs of their ancestors and live no longer by the laws of God; also to profane the temple in Jerusalem and dedicate it to Olympian Zeus. . ."³⁹ simply

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formalized the attempts made previously by renegade Jews to change the form of their constitution and state.

A man could not keep the Sabbath or celebrate the traditional feasts nor even admit that he was a Jew. Moreover, at the monthly celebration of the king's birthday the Jews had, from bitter necessity to partake of the sacrifices and when the festival of Dionysus was celebrated they were compelled to march in his procession, wearing wreaths of ivy.⁴⁰

There is another factor which should be taken into consideration when enumerating the violations committed by the "transgressors of the law, (the) enemies of their own nation,"⁴¹ and that is the robbing of the temple treasury by those who no longer considered the constitution of the Judean nation valid. Since the renegades considered the old constitution dissolved and were in the process of inaugurating a new form of government under the auspices of a new constitution for their new polis Antioch-at-Jerusalem, they obviously felt they had the right to transfer the contents of the treasury of the former administration to the use of the new. According to the author of II Maccabees, the Maccabean revolt started when Simon, "who had been appointed superintendent of the temple, had a quarrel with the high priest about the supervision of the city market,"⁴² and, in order to meet his own ends, offered to bring the treasury in Jerusalem "under the control of the king."⁴³ The money that was robbed had been allocated as "a care fund for widows and orphans" and was also part of a private treasure left for safe-keeping in the temple.⁴⁴ Thefts of the temple treasury continued under the following pseudo-high priests and as a result "the crowds, now thoroughly enraged" at the confiscation of their welfare funds for the private use of apostate Jews, "began to riot."⁴⁵

It has been necessary to describe those segments of the Judean population who rebelled against the national constitution for a very simple reason. The different elements of the Judean political spectrum that met head on during the Maccabean "struggle over the Law" were the same as those who became locked in battle at the end of this study; i.e., the leaders of the sacerdotal aristocracy, the wealthy land owners, and the nobles and the leading citizens as opposed to the masses of people, the widows and orphans, the rural population, "blameless priests devoted to the law,"⁴⁶ and other "valiant Israelites, all of them devout followers of the law."⁴⁷

3. Loyal Nationalists

Both the authors of I and II Maccabees as well as Josephus are intent on recording the glory and victory of Mattathias and his five sons. It is obvious, however, that success would not have been achieved had it not been for the efforts of others who heard Mattathias' call⁴⁸ and joined in his cause. Opposed to those who "abandoned the law and the commandments"⁴⁹ were the elements of the rural population who joined Mattathias of Modein, "blameless

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priests devoted to the law" who fell in battle,⁵⁰ certain unexplained "leaders of the people (and) the army,"⁵¹ Azariah and Joseph, and, of course the Hasideans. It is necessary to take a brief glance at this last group of "valiant Israelites" who joined with Mattathias and "gathered an army and struck down sinners in their anger and lawbreakers in their wrath (and who) . . . saved the law from the hands of the Gentiles."⁵²

National literature of the times immediately preceding the Maccabean revolt gives ample evidence of the conflicts raging within the Judean polity. Some elements of the population were so affected by Hellenistic cultural and philosophical currents that they gave in to doubt and antinomianism. In opposition were those portions of the population advocating loyalty, such as Ben Sira who warned his errant countrymen "Woe to you, ungodly men, who have forsaken the law of the Most High God."⁵³ Ben Sira, himself was a precursor to and representative of those Hasideans who had already mobilized themselves against apostates even before Mattathias issued his call to arms. Furthermore, most scholars believe that these Hasidean allies of Mattathias and his sons were the common root of both the Essenes and the Pharisees,⁵⁴ who are to play a prominent role in the life and fate of the Jewish-Christian community.

Because of the pro-Hasmonean leaning of the authors of I and II Maccabees and of Josephus, the Hasidean activists are relegated to an insignificant role in the war of liberation and all glory is attributed to Mattathias and his sons. From Josephus' point of view it was perfectly reasonable and expedient for him to glorify the Hasmonean house because of the close ties that existed between him and the last of the Hasmonean line, Agrippas II. It would have been impolitic of Josephus to align the Hasmonean royal progeny to the distant progenitors of the disreputable Zealots and Sicarii revolutionaries. This method of distancing those elements of the Judean political spectrum with which Josephus was identified from any history of seditious activities is consistent throughout Josephus' writings. It is a factor that must be taken into consideration when evaluating his reports.

The author of II Maccabees paints a vivid picture of popular unrest before Judas entered the scene and was able to mobilize the sectors of the population that were opposed to the abolishment of their laws. Surely, the riot of the people who assembled in protest against the theft of the national treasury was not a solitary affair. The author of I Maccabees clearly establishes that the Hasideans were militantly involved in the efforts to rid their nation of its abolitionist leadership. They are nowhere linked with those Judeans who refused to respond to attacks made against them and, as a result "died with their wives, their children and their cattle, to the number of a thousand persons."⁵⁶ However, some scholars attempt to paint a pacific picture of the antecedents of later Pharisees and as a result their conclusions are contradictory. Schurer, for example, while admitting that the Hasideans, together with the Maccabees, "participated in the struggle for independence" finally decided that the Hasideans "were not concerned with political supremacy or political freedom" but that their original aim was the "preservation of the religion of their fathers."⁵⁷ This religious interpretation of historical fact ignores the realpolitik of the times and distorts the

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political reality of the activities of the Hasideans and their fellow nationalists. The Hasideans' original aim, like the Maccabees and other nationalists, was to prevent the dissolution of the Constitutional Commonwealth. They, therefore, joined with the Maccabees "and all those who were fleeing from the disaster (and) gathered an army and struck down sinners in their anger and lawbreakers in their wrath . . . They saved the law from the hands of the Gentiles and of the kings and did not let the sinner triumph."⁵⁸ It can be assumed, therefore, that, since the Hasideans were already an element in the Judean political spectrum before the Maccabees were able to mobilize the various nationalist groups, they would have been participants in the popular riots that ensued after the temple treasury had been raided by the renegades. The author of II Maccabees, moreover, specifically cites Hasidean militancy and their alliance with the Maccabees. Complementing the description of the Hasideans as "devout followers of the law" and as "scribes" in Maccabees I, the author of Maccabees II affirms that the Hasideans were led by Judas Maccabaeus in their seditious activities.⁵⁹

Two facts emerge from the authors' portrayal of the Hasideans in Maccabees I and II. Both facts are vitally important for the purpose of this study because they tie the story's end to its beginning. The first factor is the unrelieved hostility that was exhibited between certain sectors of the Judean polity, namely between the nationalist parties, including the Hasideans, and the high priesthood and sacerdotal aristocracy. That hostility will be a common thread that will be persistently apparent in the tapestry of events to be described. The origin of this animosity was the betrayal of the Hasideans by the current, but illegitimate high priest, Alcimus. Although the Hasideans sought peace with Alcimus because they trusted his descent as "priest of the line of Aaron" and that he would, therefore, do them no wrong,⁶⁰ they were deceived. The High Priest Alcimus "arrested sixty of them and killed them in one day."⁶¹ I Maccabees described the bitterness and dismay the high priest's treachery elicited from the people, including the Hasideans.

Then fear and dread of them came upon all the people, who said: 'There is no truth or justice among them; they violated the agreement and the oath that they swore.'⁶²

The final expression of this initial antagonism that existed on the part of the general population and the Hasideans towards the high priesthood considered illegitimate by the nationalist elements of the populace, was the murder of James, the brother of Jesus by the High Priest in Jerusalem during the period with which this study is concerned.

The alliance and the participation of the Hasideans with the Maccabean military machine is the second fact that will be consistently obvious as the sequence of events unfolds. It will find its later expression in the intimate association of the Pharisees with the revolutionary parties that sprang up after the death of Herod the Great and continued until the final conflagration in Jerusalem in 70 C.E. The original unity of purpose that existed between

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the Hasideans and the Maccabeans was a continuing relationship adopted by their later emulators, the Pharisees and the Zealots, including the community of Jews known to their contemporaries as the sect of the Nazoreans. Evidence of this close relationship between the Nazoreans and the Pharisees can also be found by reading between the lines of the gospels and Acts of the Apostles. Moreover, Josephus in describing the protestations and denunciations of those who could have been none other than Pharisees against the illegal murder of James, brother of Jesus, at the hands of the high priest, affirms the bond of friendship and unity of interest between the Pharisees and the Nazoreans.

There are two pieces of literary evidence that also seem to connect the earlier Hasideans with the later Nazoreans. Of course, it could be coincidence, but the remarkable similarity or even parallel accounts of two supposedly far-removed communities and sequence of events raises the suspicion that, perhaps, the author of Acts of the Apostles had copies of Maccabees II at his disposal. On the other hand, the author of Acts is reflecting what he knew to be true of the linear descent that tied the Nazoreans to their Maccabean origins. The author of Maccabees II tells of

A certain Alcimus, a former high priest, who had willfully incurred defilement at the time of the revolt (and who) realized that there was no way for him to salvage his position and regain access to the holy altar. So he went to King Demetrius. . . (and) he found an opportunity to further his made scheme when he was. . . questioned about the dispositions and intentions of the Jews. He replied: 'Those Jews called Hasideans, led by Judas Maccabeus, are warmongers, who stir up sedition and keep the kingdom from enjoying peace and quiet . . . , As long as Judas is around it is impossible for the state to enjoy peace. . .⁶⁴

The author of Acts tells of the accusations of a later high priest against the Nazoreans:

. . . The high priest Ananias came down to Caesarea with some of the elders . . . They presented their case against Paul to the governor . . . We have found that this man is a trouble-maker who stirs up sedition among the Jews all over the world. He is a ringleader of the sect of the Nazoreans,⁶⁴

This may, indeed, be considered flimsy evidence upon which to base a direct link between the later Nazoreans and the earlier Hasideans and Maccabeans. It is, however, only a small part of the substantial evidence that will prove the reality of the hatred that existed between the Jewish-Christian community and the high priesthood of their time. As has been noted above that animosity found its origins in the civil violence

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that was precipitated by the attempts of the sacerdotal aristocracy and other elements of the Judean nobility to abolish the Constitutional Commonwealth. The eventual success of the nationalists, including the Maccabeans, Hasideans, and other loyalist groups, in thwarting their opponents' ambitions led to the reestablishment of the sovereignty of the Law. It was a short-lived victory but it is important to examine the workings of the newly installed government based on the foundation of that Law.

4. Fruits of Victory

"All the world's a stage,"⁶⁵ said the playwright. If a comparison were made between the forthcoming events and with what transpired in Judea at the turn of the first century, it would appear that the two separate conflicts separated by a great length in time were both based on one scenario composed by the same dramatist. Not only was the theme the same, but so were the casts of characters. In both dramas, the protagonists consisted of factions of the Judean polity agitating for national independence to be ruled under the sovereignty of God and the Law. The antagonists in both conflicts were led by Judean aristocrats, both sacerdotal and lay, who had identified with the current foreign hegemon and collaborated with his oppressive rule of their Jewish brethren.

The first drama began with the request for permission by Jewish defectors to dissolve the former status of Jerusalem and to incorporate it as a new form of a Hellenistic polis named Jerusalem-at-Antioch and to register its new citizens as "Antiochians."⁶⁶ The repercussions of a contest for executive power between rival claimants for the high priesthood led to the formalization by royal decree of the dissolution of the Judean Constitutional Commonwealth. As a result, the citizens of the former state found themselves bereft of their previous responsibilities and privileges accorded to them by the articles of their constitution.

Any scrolls of the law which they (the king's men and renegade Jews) found, they tore up and burnt. Whoever was found with a scroll of the covenant and whoever observed the law was condemned to death by royal decree. Women who had their children circumcised were put to their death . . . ⁶⁷

It was in response to those circumstances that Judas, the Hasideans, and other nationalists came together to form an army to fight "for their laws and their lives"⁶⁸ not only the Gentiles but also "those who abandoned the law" and "a large company of renegades" who had joined the pagans in order to "take revenge on the Israelites."⁶⁹ The order of the king to his army and its allies was to:

Crush and destroy the power of Israel and the remnant of Jerusalem and efface their memory from the land (and) to settle foreigners in all their territory and distribute their land by lot.⁷⁰

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But, as the author of Maccabees II stated to his Jewish readership, "It is no light matter to flout the laws of God"⁷¹ and the loyal nationalists rose up to reestablish their law and to inaugurate what can only be called the Kingdom of God. The terminology used by the authors of I and II Maccabees clearly indicates that their battle was to reestablish the sovereignty of God, and to "live by the laws of God."⁷²

Judas . . . urged the people to call upon the Lord night and day, to help them now, if ever, when they were about to be deprived of their law, their country, and their holy temple, and not to allow this nation, which had just begun to revive, to be subjected again to blasphemous Gentiles . . . After a private meeting with the elders he decided that, before the king's army could invade Judea and take possession of the city, the Jews should march out and settle the matter with God's help. Leaving the outcome to the Creator of the world, and exhorting his followers to fight nobly to death for the laws, the temple, the city, the country, and the government, he pitched his camp near Modein. Giving his men the battle cry 'God's Victory'. . . ⁷³

The consistent aim of these earlier nationalists was the same as that of those who sought to install the Kingdom of God at the turn of the first century, to reassert "the sovereign power of God"⁷⁴ by invoking "the aid of the great Sovereign of the world."⁷⁵

The achievement of national sovereignty was a long and tortuous affair. In the process of repulsing the efforts of apostate Jews and their Gentile allies, Judas and his army of "valiant Israelites" conducted their military affairs according to the practices of their times, not according to the rules of modern warfare. Since idolatry was contrary to the Judean concept of the sovereignty of God and pagan altars were symbolic to the Jews of pagan rule, it was their obligation to destroy those altars which were representative of their subjugation. Josephus was later to explain to his pagan readership the perception the Jews of his times had of idolatry and images: ". . . it was tantamount to an overthrow of the laws of (our) fathers."⁷⁶ Judas and his allies, operating from the same nationalist belief and in order to reassert and to reestablish their nation's sovereignty under the rule of God, wiped out any symbol of pagan rule. In addition, any Jews who had been previously deprived of their Jewish identity and membership in the national polity were rein-stated in the rolls and were once more subject to the responsibilities and privileges of the Law. Therefore, "Mattathias and his friends went about and tore down the pagan altars, they also enforced circumcision for any uncircumcised boys whom they found in the territory of Israel."⁷⁷ Those were the guidelines laid down by the Hasideans and the early Maccabeans in their efforts to restore the national constitution. Three steps were involved: (1) to wipe out physically by military means any lawbreakers in their midst

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and their foreign sponsors; (2) demolition of pagan altars, since any form of pagan worship represented alien laws and the nullification of the Judean constitution; and (3) reinstituting circumcision, the physical symbol of membership in the Judean common-wealth, as the means of reinstating those people who had been disenfranchised by its prohibition by the apostate government. This was a procedure inaugurated by Mattathias and carefully followed by all of the Maccabean brothers who were raised to leadership of the newly installed commonwealth. When military success allowed them to expand their control to new territory, they were careful to insure that the Law became sovereign in newly acquired land. It naturally followed that the citizens of the new territories would likewise be, or become Jews, all subject to the same Law. I Maccabees tell of Simon's (the last of the brothers to attain executive power) method of installing Jewish rule.

So Simon came to terms with them (the people of Gazara) and did not destroy them. He made them leave the city, however, and he purified the houses in which there were idols. Then he entered the city with hymns and songs of praise. After removing from it everything that was impure he settled there men who observed the law . . . ⁸⁷

The steps taken by the forces opposed to the abolitionists proved to be successful and the constitution was reintroduced as the law of the land. The nomocracy was once more the form of government by which the Jews were ruled. There is good evidence that the Maccabean revolt was a people's revolution and, when the former ruling aristocracy was overthrown, it was a people's government, ruled by law, which took over. There developed in the state a strict policy of checks and balances between those in executive authority, the representatives of the people, and the interpreters of the law. This may sound rather modern and far-fetched but the sources indicate just such an arrangement of power. When the struggle against the domestic and foreign forces produced victory and the Law was once again sovereign, a restructuring of the organs of government became necessary. It became the responsibility of those now in control to address the socio-economic and political inequities, which had prevailed in the previous apostate administration. The sources indicate that in order to prevent a reoccurrence of social, economic, and political inequity the policy of checks and balances between the various branches of government, where all were equal before the law, was instituted, as was prescribed in the Constitution. The author of Maccabees I admits there was no record left of Judas' administration but he was duly acknowledged as "the savior of Israel!"⁷⁹ The lack of detail concerning his administration is understandable since the revolt was in its initial stage. The author of Maccabees I does inform his reader of the cooperation between Judas and the other segments of the population, especially the Hasideans. Tarn envisions that "the Hasideans were connected with scribal circles in contemporary Judaism. It was the scribal class that had the single greatest institutional investment in the Law of Moses, whose guardians and interpreters they were."⁸⁰ The executive, in the person of Judas, by whose "hand redemption was happily achieved,"⁸¹ was, therefore, united with the scribal class in their efforts to restore constitutional government.

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Finally, joining those two groups in the revolt was "Azariah, leader of the people."⁸² The author of Maccabees I goes no further in his description of what is meant by "leader of the people" and, in the author's attempts to glorify the sons of Mattathias, he minimizes the role of the above-mentioned Azariah. It is obvious he was not a representative of the scribal class. He was also not identified as being a member of the Maccabean faction, but he apparently was a person of authority and acted as a representative of "the people." Therefore, if the Maccabean brothers were the executive authority, and the legislative and/or judicial functions were assumed by the Hasideans and other scribes, and the "people" were represented by Azariah and representatives of other segments of the population, what evolved was a representative form of government in which all were equal before the law.

Maccabees I makes it perfectly clear that Judas' successors, both Jonathan I and Simon, did nothing, not even construct fortifications, without the advice, consent, and approval of the people or their representatives.

When Jonathan returned, he assembled the elders of the people, and with them he made plans for building strongholds in Judea, for making the walls of Jerusalem still higher, and for erecting a high barrier between the citadel and the city . . . The people, therefore, worked together on building up the city . . .⁸³

What is even more significant is the evidence left by the author of Maccabees I that the people were also consulted in the conduct of foreign policy and were referred to for their advice and consent before any course of action was contemplated. When Jonathan was being wooed for support by two contending Selucid kings, he would take no action upon his own authority.

Accordingly, Jonathan went up to Jerusalem and read the letter to all the people . . . When Jonathan and the people heard these words, they neither believed nor accepted them, for they remembered the great evil that Demetrius had done in Israel and how sorely he had afflicted them. They, therefore, decided in favor of Alexander, for he had been the first to address them peaceably, and they remained his allies for the rest of his life.⁸⁴

The best testimony of the separation of powers and the representative form of government comes from the author of Maccabees I when he spoke of the election of Simon to be "governor general over them."

In a great assembly of priests, people, rulers of the nation and elders of the country . . . The Jewish people and their priest have, therefore, made the following decisions. Simon shall be their permanent leader and high priest until a true prophet arises . . . All the people approved of granting Simon the right to act in accord with these decisions . . . and Simon

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accepted and agreed to act as high priest, governor general, and ethnarch of the Jewish people and priests and to exercise supreme authority over all.⁸⁵

The assumption of the high priesthood by Simon did not change his status before the law or make him "more equal" than other members of the Judean polity. According to Peters:

The High Priest was a mere creature of the Torah, responsible for the discharge of certain cultic functions and little else . . . The Jews confined within the politeuma system had to be represented to their sovereigns by someone, and whether he was the High Priest, as in Judea, or an ethnarch, as in Ptolemaic Egypt made little juridical difference. It is unlikely that this arrangement caused the Jews themselves to change their views on the true function of the High Priest, a cultic official of some prestige, but bound, as we they all, to the service of the Mosaic politeia.⁸⁶

That all Jews were bound to the service of the Mosaic politeia is further corroborated by Hadas who maintained that the "theory of the ancient Israelite polity gave the people a sovereignty independent of king and territory."⁸⁷ This was the perception of the Mosaic code of laws held by both the nationalists of the Maccabean period as well as the nationalists who arose during the period of the Jewish-Christian community of Jews with which this study is concerned. The Mosaic constitution was the Law of God, who was the one and only sovereign of the Jews. The constitution of the Judean Commonwealth demanded of its constituency that it be subservient to no man, but to God alone. Equality before the Law was not an abstract idea to the loyalist segments of the Judean commonwealth of the Maccabean period or to the nationalist Jews of the age of Roman hegemony. Equality before the Law is fundamental and unequivocal to the political ideal of the sovereignty of God.

It has been necessary to dwell on the events of the Maccabean period because it was on those foundations and ideals upon which later Judean revolutionaries, including Jesus the Nazorean, based their hopes and modeled their actions.

5. Victory Turned Sour

The fruit that fell from the Maccabean tree was rotten. The author of Maccabees II ends his tale of the Maccabean period with Judas failing to mention the exploits of his brothers. The author of Maccabees I, however, covers the period in which the three sons of Mattathias -- Judas, Jonathan, and Simon -- were predominant in the affairs of Judea. He curtly ends his history with the murder of Simon by his own son-in-law Ptolemy and the revenge taken upon the murderer by Simon's son John Hyrcanus, who immediately and illegally "succeeded his

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father as high priest." From that point in time on to the end of the period with the fall of the temple in 70 C.E. the history of Judea is one long sorry story of civil upheaval, murder, and mayhem, with the exception of one very brief period of the restoration of the Constitutional Commonwealth under the auspices of Queen Alexandra.

Maccabees I is thought to have been composed about 100 B.C.E., reporting events that transpired in Judea from approximately 175 to 134 B.C.E. The author was aware of the nature of the ruler with which he ends his account. Of the son of Simon, the author of Maccabees I simply stated: "Now the rest of the history of John, his wars and the brave deeds he performed, his rebuilding of the walls, and his other achievements - these things are recorded in the chronicle of his pontificate from the time that he succeeded his father and high priest."⁸⁸ Considering what transpired in the affairs of state after John's usurpation of authority, it is not surprising that he refused to detail the reign of John Hyrcanus, son of Simon, son of Mattathias. What the author of Maccabees I did record, however, was the vivid memories of the constitutional rule of Simon and the high regard and affection the Judean nation held for the last of Mattathias' sons. It is worth reporting some of the author's ode to Simon in order to gain a better understanding of how the sweet smell of victory turned foul under the tyrannical rule of his son, grandson, and their descendants, and how all gains were wiped away by their disregard for the rule of law and their haughty neglect of the social, economic, and political welfare of the Jewish populace. Of Simon's stewardship of governmental affairs it was remembered:

The land was at rest all the days of Simon, who sought the good of his nation. His people were delighted with his power and his magnificence throughout his reign. As his crowning glory he captured the port of Joppa and made it a gateway to the isles of the sea. He enlarged the borders of his nation and gained control of the country. He cleansed the citadel of its impurities; there was no one to withstand him.

The people cultivated their land in peace; the land yielded its produce and the trees of the field their fruit. Old men sat in the squares, all talking about the good times, while the young men wore the glorious apparel of war.

He supplied the cities with food and equipped them with means of defense till his glorious name reached the ends of the earth. He brought peace to the land and Israel was filled with happiness. Every man sat under his vine and his fig tree, with no one to disturb him.

No one was left to attack them in their land; the kings in those days were crushed.

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He strengthened all the lowly among his people and was zealous for the law; he suppressed all the lawless and the wicked. He made the temple splendid and enriched its equipment.⁸⁹

The hopes inspired by the memory of the short-lived Constitutional Commonwealth were kept alive, not by the sons of the Maccabees, but by the heirs of the Hasideans and other groups who fought to overturn the dissolution of their laws and traditions by apostate Jews and their pagan allies and sponsors. The memory of those halcyon days was passed on from generation to generation by the Pharisees and other groups faithful to the nation's laws who in turn inspired the people to press for their inherent right of equality before the law. The Hasmonean royal house that sprang from the sons of Simon ruled with the iron fist of arrogant authority, blind to the needs of the people who were now no longer equal citizens of the commonwealth but subjects with no voice at all.

According to Schurer,⁹⁰ the only source for the period concerned with the sons and grandsons of Simon is Josephus. Because of his own personal prejudices and political needs Josephus must be treated carefully and judged not only by what he said, and what he did not say, but evaluated according to the work in which his information is found. Josephus was a Jew, Pharisee, a scion of the Hasmonean house and a client of imperial Rome.⁹¹ Throughout his works he is careful to protect the good name of the Pharisees, the Hasmoneans, and the Jewish aristocracy to which he belonged and which also was closely allied with Rome during the war in which Jerusalem and the temple fell in 70 C.E. His remarks concerning the Pharisees are significant because of their close association with the rebel movement, including the sect of the Nazoreans. Josephus is very careful to avoid naming Pharisees outright if members of that group were involved in early anti-Hasmonean and later anti-Roman activities. Josephus' tendency to avoid naming Pharisaic complicity in seditious activities is most prominent in Josephus' Jewish War, written shortly after the conclusion of those hostilities. He, however, drops his guard in his later accounts found in Antiquities and Life, written at the end of the first century, twenty-five years after the end of the war. It is necessary to point out Josephus' discriminatory proclivities at this point because they influence his accounts of the early Hasmonean house and the rise of the Pharisees, as well as their early and close association with and involvement in seditious movements in Judea.

The picture painted by the author of Maccabees I of a popular, representative government of law, run with the advice and consent of the governed, suddenly becomes darkened with the ascension of John Hyrcanus to the position of sole authority. It should be emphasized that his father's position as executive administrator was provisional. It was stipulated by the pro-Maccabean author of Maccabees I that "Simon shall be their permanent leader and high priest until a true prophet arises."⁹² There was no authorization for the position to be hereditary. As Hadas correctly recognized, "Simon was not of the high priestly family. Simon was only a 'leader' not a king."⁹³ The author of Maccabees I stated that Simon's charge to his sons was clearly limited to a military commission and not to

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official governmental status.⁹⁴ Significantly, the author nowhere alludes to a nomination or election to a position of authority of Simon's sons by any segment of the Judean polity. Josephus also has no word to say about how John Hyrcanus attained the office of high priesthood. In War Josephus merely stated that Hyrcanus "gained the high priestly office held by his father before him,"⁹⁵ and in Antiquities he merely reported that Hyrcanus "assumed the high-priestly office of his father."⁹⁶ In other words, Hyrcanus simply took the position on his own initiative without the sanction of the people or any of their representatives. Hyrcanus' illegitimate assumption of power inspired popular dissatisfaction from the start. Josephus reports in The Jewish War:

The prosperous fortunes of John and his sons, however, provoked a sedition among his envious countrymen, large numbers of whom held meetings to oppose them and continued to agitate until smoldering flames burst out in open war and the rebels were defeated.⁹⁷

Josephus' Antiquities goes into more explicit details concerning the elements of the Judean population and the sponsors of the popular revolts against the son of Simon, Hyrcanus. What becomes clear from Josephus' report in Antiquities is the origin of the unremitting hostility that the departure from the law by the Hasmonean royal house aroused in the hearts of the Judean masses. It was a schism that would grow into an unbridgeable chasm with the passage of time.

As for Hyrcanus, the envy of the Jews was aroused against him by his own successes and those of his sons. Particularly hostile to him were the Pharisees, who are one of the Jewish schools . . . And so great is their influence with the masses that even when they speak against a king or high priest, they immediately gain credence . . . Hyrcanus was a disciple of theirs, and was greatly loved by them . . . He begged of them, if they observed him doing anything wrong or straying from the right path, to lead him back to it and correct him . . . One of the guests (answered) 'Since you have asked to be told the truth, if you wish to be righteous, give up the high-priesthood and be content with governing the people.' . . . At this Hyrcanus became very angry and began to believe that the fellow had slandered him with their (Pharisees) approval . . . He (Hyrcanus) joined the Sadducaean party and desert(ed) the Pharisees, and abrogated the regulations which they had established for the people and punish those who observed them. Out of this, of course, grew the hatred of the masses for him and his sons . . .⁹⁸

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The first signs of the renewal of class conflict and social distinctions can also be detected in the curt description by Josephus of the stratification of the Judean population. Josephus explains in Antiquities:

The Sadducees have the confidence of the wealthy alone, but no following among the populace, while the Pharisees have the support of the masses.⁹⁹

Upon John Hyrcanus' death, his son Aristobulus made the quantum leap transforming formally the pseudo-commonwealth of his father into a monarchy.¹⁰⁰ The Constitutional Commonwealth that had been reestablished by Simon was abolished by the grandson of the last of the Maccabees. The axiom of Aristotle proved true once again. "When the form of the government changes and becomes different, then it may be supposed that the state is no longer the same."¹⁰¹ The transformation of the constitutional government of Judea into a monarchy was not taken lightly either by the masses or some elements of the aristocracy. Hyrcanus' wife and Aristobulus' mother "disputed his claim to authority" and was subsequently imprisoned by her son and eventually starved to death.¹⁰²

The popular hatred on the part of the masses for the illegal rulers and the aristocracy of the Judean nation only worsened under Aristobulus' successor, Alexander Jannai. Josephus time and again alerts his readers to the revolts and insurrections of the populace "which had long hated him." Jannai for his part during a "succession of engagements in six years killed no fewer than 50,000 Jews,"¹⁰³ and did not shrink from crucifying 800 of his subjects before the eyes of their horrified families.¹⁰⁴ When his cruel urges ebbed and he was in a more amenable frame of mind, no effort on his part to conciliate the populace to his rule succeeded. Alexander Jannai's "change of policy and inconsistency of character only aggravated their hatred; and when he inquired what he could do to pacify them, they replied, 'Die; even death would hardly reconcile us to one guilty of your enormities.'"¹⁰⁵

True to his policy of obfuscation, it is in Antiquities that Josephus finds it permissible to inform his readers that Alexander Jannai's antagonists and the recipients of his tortures and victims of his sword were the Pharisees and the elements of the population they represented. Jannai advised his wife, who assumed the rule upon his death, to:

Yield a certain amount of power to the Pharisees . . . These men . . . had so much influence with their fellow-Jews that they could injure those whom they hated and help those to whom they were friendly; for they had the complete confidence of the masses when they spoke harshly of any person, even when they did so out of envy; and he (Jannai) himself, he added, had come into conflict with the nation had been badly treated by him.¹⁰⁶

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In the Jewish War, Josephus alludes to the simultaneous rise to power of the Queen Alexandra and her supporters.

Besides Alexandra, and growing as she grew arose the Pharisees, a body of Jews with the reputation of excelling the rest of their nation in the observance of religion, and as exact exponents of the laws. To them, being herself intensely religious, she listened with too great deference.¹⁰⁷

It seems that Alexandra, with the aid of the Pharisees, restored the Constitutional Commonwealth and the sovereignty of Law that had been overturned by her son and predecessor who had transformed the government into a monarchy. It becomes evident that there was a sharing of executive responsibility and a separation of powers between the executive and representative and legislative branches of government. Alexandra remained the chief executive, but the title of High Priest was allocated to her senior son Hyrcanus, also known for his lack of interest in public affairs and his quietude.¹⁰⁸ However, according to Josephus, "while she had the title of sovereign (and her son had the title of high priest), the Pharisees had the power." The Pharisees described by Josephus "became at length the real administrators of the state, at liberty to banish and to recall, to loose and to bind, whom they would. In short, the enjoyments of royal authority were theirs."¹⁰⁹ In other words, the Pharisees, being the voice of the people, became the representative or legislative branch of the restored Constitutional Commonwealth. Josephus admits that Alexandra proved to be:

. . . a wonderful administrator in larger affairs, and, by continual recruiting, doubled her army, besides collecting a considerable body of foreign troops, so that she not only strengthened her own nation, but became a formidable foe to foreign potentates. But, if she ruled the nation, the Pharisees ruled her.¹¹⁰

Therefore, the queen with the aid and support of the Pharisees had reverted the form of government back to its original composition and Judea was once again ruled as a nomocracy, where all stood equal before the law. Since the government was now being administered according to the strict interpretation of constitutional law, the perpetrators of the crimes and excesses committed by the previous administration could not escape justice. Those accused, who it seems were primarily of the aristocracy, were brought before the bar of justice, which did not shrink from executing capital punishment when required by law. The social, economic, and class conflicts that began to appear during the rule of John Hyrcanus are evidenced once again with the aristocracy and "most eminent of the citizens" appealing to the Queen as the executive administrator to "spare their lives in consideration of their

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rank."¹¹¹

At the conclusion of Alexandra's administration, which had restored the rule of Law to the nation, all the sides of the nation's factional animosities assumed their antagonistic positions which were to never change. The socio-economic and political inequities that resulted from the transformation of the government into a monarchy and then into an aristocracy would forever divide the masses and their Pharisaic supporters from the Judean sacerdotal and lay aristocracy and their pagan sponsors. The story that is to unfold in the pages of this investigation is simply the continuous effort on the part of the populace, spurred on by the elements of the population advocating the rule of law, to once again restore the democracy, the sovereignty of law, and the kingdom of God. After Alexandra's death the bitter sibling rivalries between her two sons eventually led to the loss of national liberty. Josephus attributes "this misfortune which befell Jerusalem" to the sons of Alexandra: "Because of their dissension . . . we lost our freedom and became subject to the Romans."¹¹² With the entrance of Pompey into Judea, Rome becomes the predominant player in the affairs of the Near East. Josephus, the Pharisee and ally of Rome, becomes extremely discrete. He had previously admitted the power and influence of the Pharisees over the masses and acknowledged their control of the legislative and judicial organs of government. Now, suddenly, their name evaporates and no longer appears on his pages describing popular appeals to Rome or in reference to seditious activities. Representatives of the Judean populace before Pompey and later before Augustus are name-less. In Antiquities Josephus reported that Pompey "heard the case of the Jews and their leaders, Hyrcanus and Aristobulus (sons of Alexandra), who were quarrelling with one another, while the nation was against them both and asked not to be ruled by a king, saying that it was the custom of their country to obey the priests of the God who was venerated by them, but that these two, who were descended from the priests, were seeking to change their form of government in order that they might become a nation of slaves."¹¹³ Josephus fails to mention what group it was that spoke for the nation. But it could only have been the Pharisees who had wielded such extraordinary powers and were spokesmen for the masses during the administration of Alexandra and were now voicing the popular detestation felt towards both claimants to the royal and sacerdotal positions of power.

A change of government is exactly what transpired, however, not as the sons of Alexandra had envisioned but as was convenient to the new hegemon of Judea - Rome. In the reorganization of the area by Pompey, the Jews were "deprived of the cities which they had conquered in Coele-Syria. The Romans placed these under the authority of a Roman governor and thus confined the nation within its own borders."¹¹⁴ All of the territory taken by previous Maccabean and Hasmonean leaders from Jonathan and Simon to John Hyrcanus, Alexander Jannai, and Alexandra and which were made subject to Judean law, Pompey now "restored to their legitimate inhabitants and annexed to the province of Syria,"¹¹⁵ All was lost due to the shenanigans of the illegal usurpers of power in the Hasmonean house and the breakdown of the Constitutional Commonwealth which had been temporarily reinstituted by Alexandra and the Pharisees. What remained was the bitter hatred felt towards the royal and sacerdotal aristocracy

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by the masses, the Pharisees, and other schools of constitutional interpretation, who firmly believed that it was the aristocracy which had brought on the ruin and the loss of national liberty once again. On Pompey's departure from the area, his lieutenant Gabinius became governor of Syria and completed the reorganization of government structure in Judea. The high priest was now and in the future installed at the command of Rome or its client king in Judea.

He (Gabinius) brought Hyrcanus to Jerusalem to have charge of the Temple.

He also set up five councils (synhedria) and divided the nation into as many districts; these centers of government were first Jerusalem, next Gadera, third Amathies, fourth Jericho and fifth Sepphoris in Galilee.

And, so the people were removed from monarchic rules and lived under an aristocracy.¹¹⁶

Judean Messianism

Before entering into a discussion of the further deterioration of the social and political fabric of Judean society during and after the installation of Herod as King of the Jews by his patron Caesar, an attempt must be made to describe in the most general terms one of the currents of thought characteristic of the spirit of the age in which this investigation is concerned.

According to the gospels Jesus considered himself the messiah of Israel. "Are you the Messiah, the Son of the Blessed One?," asked the high priest of Jesus. "I am," answered Jesus.¹¹⁷ There can be no doubt that Jesus had messianic aspirations and his followers, believing that their leader was indeed the nation's hoped-for messiah, eagerly enlisted in his goal of restoring the Kingdom of God and their national sovereignty. There is similarly no doubt that both Jesus and his followers firmly believed that whether their efforts were successful or not, they would, as reward for their endeavors, be resurrected in the world to come. The belief in resurrection was one of the basic tenets of both the Pharisees and the Essenes, who, as has been noted above, are believed to have been offshoots of the earlier Hasideans. The belief in resurrection was firmly rejected by the aristocratic Sadduceans. Of the Pharisees, Josephus stated:

They are considered the most accurate interpreters of the laws, and hold the position of the leading sect . . . maintaining that every soul is imperishable, but the soul of the good alone passes into another body, while the souls of the wicked suffer eternal punishment.¹¹⁸

And, of the Essenes, Josephus reported:

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They make light of danger, and triumph over pain by their resolute will; death if it comes with honor, they consider better than immortality. The war with the Romans tried their souls through and through by every variety of test. Racked and twisted, burnt and broken and made to pass through every instrument of torture, in order to induce them to blaspheme their lawgiver or to eat some forbidden thing, they refused to yield to either demand, nor ever once did they cringe to their persecutors or shed a tear. Smiling in their agonies and mildly deriding their tormentors, they cheerfully resigned their souls, confident that they would receive them back again.¹¹⁹

This belief in the resurrection, especially of all fallen national martyrs, can be traced directly back to the Maccabean period. It is similarly during that period in which the concept of the messiah of Israel in its original nationalistic and political context found its best expression. There was and is, in addition, nothing in the Judean concept of messianism which would involve the sacrificial death of the messiah figure as a means of atonement for the entire people. Brandon correctly pointed out that this idea "did not derive from a Jewish milieu . . . for, despite the most thorough investigations, no passage has been found in the relevant Jewish literature which contains or makes reference to the idea of an incarnated savior of mankind who redeems by virtue of his own sacrificial death."¹²⁰ Brandon's conjecture is given additional support by the authors of both Maccabees I and II. The author of Maccabees II attests to the Judean belief in resurrection and the method by which expiation of sin was achieved. He further established the pattern by which future martyrs for the nation believed they would achieve the reward of their own resurrection.

Judas and his men went to gather up the bodies of the slain and bury them with their kinsmen in their ancestral tombs. But under the tunic of each of the dead they found amulets sacred to the idols of Jamnia, which the law forbids the Jews to wear. So it was clear to all that this was why these men had been slain. They all therefore praised the ways of the Lord, the just judge who brings to light the things that are hidden. Turning to supplication, they prayed that the sinful deed might be fully blotted out. The noble Judas warned the soldiers to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very

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excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from this sin.¹²¹

The author of Maccabees I affirms that Judas was considered by the Jews who joined him in his crusade to oust the apostates from control of their nation as the messiah.

Then Judas fell . . . Jonathan and Simon took their brother Judas and buried him in the tomb of their fathers at Modein. All Israel bewailed him in great grief. They mourned for his many days, and they said, 'How the mighty one has fallen, the savior of Israel.'¹²²

The means by which the messiah-figure in Israel purged the sins of his people, therefore, was by sending "an expiatory sacrifice" to Jerusalem. In this way atonement was made for the dead in the hope that they "might be freed from sin." Resurrection was, therefore, not limited to the messiah-figure alone, but to all who martyred themselves in their efforts to restore the sovereignty of the laws of God and thereby usher in the Kingdom of Heaven. The death of the messiah-figure was not considered an expiation of the nation's sins in the Judean concept of messianism. That was an idea adapted by Paul from his pagan environment for, as will be demonstrated below, messianism was not a concept unique to the nation of Judea. What developed in Judea was simply another manifestation of the nation's ability to adapt current concepts to ideas that were already vaguely articulated in national literature.

Iranian, Egyptian, and Greek writings all give evidence of the messianic, apocalyptic, and eschatological expectations of subjugated peoples of the times. Hengel refers to the "Demotic Chronicle" from the early Ptolemaic period, composed by an Egyptian priest, which proclaims in dark prophecies the further history down to the beginning of Greek rule. Finally, it announces the annihilation of Greek foreign rule and the establishment of the national state under a native ruler beloved of Isis: "Rejoice over the ruler who will be, for he will not forsake the law."¹²³ A further example in the Hellenistic sphere is also provided by Hengel. He refers to "the 'Peripatetic' Anthsthenes of Rhodes, a contemporary of the author of Daniel in his portrayal of the Roman expedition against Antiochus III. According to him the Syrian cavalry commander Buplagus rose from the dead .. and prophesied on the battlefield of Magnesia . A great host would fall on Italy and bring an end to Roman rule - a prophecy which was confirmed by the oracle at Delphi . . . Still more miraculous were the 'prophecies' of the Roman consul Publius in the camp of Naupactus; they foretold the annihilation of Rome by a tremendous host from the East under a king

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of Asia."¹²⁴

Any attempt to render a definitive description of the Judean messiah-figure of two thousand years ago is as problematic as is the topic now under discussion simply because of the association of Jesus with the term "messiah." Scholars and historians are so influenced by what the term itself has come to mean since the advent of Christianity that it is almost impossible to divorce the word "messiah" from its Christian conception. What appears to have happened in the course of the development of the word "messiah" in its Christian sense is the concoction of characteristics taken out of context from various and sundry verses and phrases of Judean scripture and adaptation to them of pagan concepts.

The simplest means by which to arrive at a realistic definition of the term "messiah" in its Judean form is to attempt to understand the goals for which the messianic movement was striving in the context of the times in which we are speaking. It should be understood at as it is clearly expressed in both Maccabean I an II, in the Judean mind there was only one redeemer and savior of Israel and that was God alone.

So, now let us cry to Heaven in the hopes that he will favor us, remember
his covenant with our fathers and destroy this army before us today. All
the Gentiles shall know that there is One who redeems and delivers
Israel.¹²⁵

The person who would achieve through military means national redemption and salvation was simply the servant of God through whom God's people would be liberated and national sovereignty restored.

Blessed are you, O Savior of Israel, who broke the rush of the might one
by the hand of your servant David and delivered the camp of the
Philistines into the hand of Jonathan, the son of Saul . . . Give this army
into the hands of your people Israel . . . Strike them down by the sword of
those who love you, that all who know your name may hymn your
praise.¹²⁶

Salvation itself was synonymous with Judean national aspirations, and, when redemption was achieved and the rule of law was once more established, the reign of God would begin. The term "God" should not prejudice the modern observer and blind the mind to the political connotation of the Kingdom of God. The Kingdom of God should be under-stood in its contemporary political context and not evaluated from a religious perspective. It has been demonstrated above that there were no secular states in the ancient world and the concept of the divine origin of law was common. The Judean hopes for the restoration of the rule of the Law and the sovereignty of God, therefore, should be considered in the realm of the realpolitik of the times, as the form of government by which the

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Jews chose to rule their nation and its citizens.

The messianic concept in some of the Judean literature could conceivably include both individual and universal salvation and redemption. But, the primary focus and goal that underlies all of the writings was the national salvation and redemption of the people of Israel. In addition, Israel's national redemption and the concomitant inauguration of the Kingdom of God would also imply the elimination of all forms of paganism and the acceptance by the nations of the world of the universal rule of God. "Out of Zion shall go forth the law and the word of the Lord of Jerusalem?"¹²⁷

What role does the Judean messiah-figure play in the coming Kingdom of God? If the sources are read and considered from the context of the times in which they were written, all references to a particular messiah have national-political connotations. This began with Saul, "the Lord's anointed,"¹²⁸ and included the gentile Cyrus, the King of Persia who allowed for the turn of Judean refugees in order to reconstitute their nation, thereby allowing him to be considered by Isaiah as the Lord's messiah.¹²⁹ Already noted above is the designation of Judas Maccabaeus as "the savior of Israel." Of course, there was also Bar Kochba who, after some initial military successes against Rome, which had provided for what turned out to be only a brief period of independence, asserted to the Rabbis, "I am the Messiah," and he was considered so by Akiva. However, the later Rabbis, writing after Bar Kochba's defeat and strongly influenced by the political ramifications of that defeat, turned from Akiva's acceptance of Bar Kochba's messianic claims toward what was considered Isaiah's definition of the Judean messiah likening him to Plato's philosopher-king.

The messiah - as it is written, 'And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge of the fear of the Lord. And shall make him of quick understanding in the fear of the Lord . . . Raba said: He smells (a man) and judges, as it is written, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, yet with righteousness shall he judge the poor . . . (Bar Kochba reigned two and half years, and then said to the Rabbis, 'I am the Messiah.' They answered, 'Of Messiah it is written that he smells and judges: let us see whether he can do so.' When they saw that he was unable to judge by the scent, they slew him.)¹³⁰

There is some significance in the above passage that should be noted for the purpose of this study. Bar Kochba claimed to earn the title of Messiah after his military successes had brought redemption, brief though it was. It is interesting to note that, while Isaiah found it perfectly permissible to refer to the gentile Cyrus as

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"the Lord's messiah," the same prophet does not label the figure described in the passage above with that title. It seems that the rabbis, like early Christian interpreters, chose to select from certain passages of scripture those qualities, which they believed pertained to what would have been their own perception of the messiah-figure of Israel.

The Dead Sea or Qumran community, considered by many to have been closely associated with the Essenes,¹³¹ refers to two messiahs who will lead their nation in the future redemption, i.e., the messiah of Aaron and the messiah of Israel. According to Gaster who translated and interpreted the Dead Sea Scriptures, “. . . the plain fact is that the term 'messiah' simply means 'anointed king.’”¹³² The Dead Sea community additionally stipulated that the messiah of Israel, the anointed king, must be a "layman,"¹³³ thereby emphasizing the required separation of powers between the two branches of government represented by the priestly messiah and the messiah of Israel. It was the breakdown of this strict constitutional requirement of a separation of powers, which provided for the system of checks and balances between the organs of government that was the root cause of the break between the Pharisees and the Hasmonean-Herodian royal aristocracy.

The Messiah ben Joseph is another messiah-figure who should be noted. Because of the purported descent of Jesus from the royal house of David, scholars have relegated to near oblivion the messianic concept embodied by the Messiah ben Joseph. George Foot Moore refers to the Messiah ben Joseph as a "curious aberration,"¹³⁴ that is understandable because he was so diametrically opposed to the messianic concept that evolved under the influence of Gentile Christian thought. The Messiah ben Joseph was a messiah who died in the battle with Gog and Magog. Klausner devotes some attention to this messianic figure but admits that the source and nature of this other messiah is "a very difficult and complicated one."¹³⁵ Klausner admits to an inner contradiction "between the political and the spiritual Messiah," which "was inherent in the Jewish conception of the Messiah from the earliest times,"¹³⁶ and agrees that:

The entire activity of the Messiah ben Joseph has a significance almost exclusively political . . . throughout the earlier periods of the Messianic idea, Israel's best minds thought of the Messiah as a king and a warrior. Like any ordinary king, the Messiah must lead his assembled people in the last battle and bring them to victory over foes who had afflicted and oppressed Israel as no other nation had ever been afflicted and oppressed. All this is so entirely natural throughout the periods of Assyrian, Babylonian, Persian and Roman control that we find the idea of a great and final Messianic battle in the prophetic books of Amos and Ezekiel as

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well as in the Targums . . . The Messiah must, therefore, be a military hero in the best sense of the term.¹³⁷

All of the above examples and any other references to Judean messianic expectations in Judean national literature indicate that the ultimate goal of that messianic movement was national sovereignty and independence. The person who led a particular movement or who was its initiator was considered a messiah, and those who followed after that particular messiah were messianists. It must be emphasized that the messianic movement did not cease with the death and martyrdom of its temporary leader, except in the situation of the self-proclaimed messiah, Bar Kochba, when the Judean defeat was so final as to prevent any hope for revival. As it developed in the period with which we are concerned, the death of the leader of any particular messianic movement served only as a greater incentive to further the battle and spurred the surviving members of the messianic group on to greater efforts to achieve liberty. Just as upon Mattathias' death his position of leadership was taken by Judas, likewise upon Judas' death in military action his position of authority was assumed by his surviving brothers each in his own turn. It was an example to be followed by later revolutionaries with identical messianic hopes for national sovereignty. Judas the Galilean, to whom reference will shortly be made, is considered by many scholars to have been the son of the brigand chief Ezekias, killed by Herod. Judas himself, upon his death, was followed in his position of leadership by his sons in their war of liberation. And Jesus upon his death was succeeded by one surviving brother, James.

Bickerman claims that "with the end of the Hasmoneans the messianic period of Jewish history begins."¹³⁸ It is, however, with the beginning of the Hasmonean line, with Mattathias and his sons, in conjunction with the Hasideans, that the period of Judean messianism begins. The Judeans were caught up in the same apocalyptic and eschatological currents as were the Egyptians straining under Ptolemaic authority or the Greeks under Antiochus III attempting to ward off the force of Roman arms. With the same hopes for national survival and under the stimulus of the Hasideans and the original Maccabeans, the Judeans initiated the attempt to restore their nation's liberty. Although there were some initial successes, specifically under Simon, ensuing events prevented the ultimate aim of national redemption from being realized. As a result, the supreme goal of national salvation and the return of the nation to the rule of the Law and the sovereignty of God was bequeathed to and embraced by succeeding generations, including Jesus and the sect of the Nazoreans.

Chapter VII

The Stage Is Set – The Jews, Herod, and Rome

Josephus was well aware of the political implications of the entrance of Rome into Judean affairs and the ramifications that entry had upon the governmental structure of the Judean state. The Constitutional Commonwealth reestablished by Simon had degenerated into a monarchy under Simon's progeny, and subsequently, with the emergence of Rome as the controlling force in the area, "the people were removed from monarchic rule and lived under an aristocracy." However, the memory of the short-lived Constitutional Commonwealth which was briefly revived by Alexandra and her Pharisaic associates was so strong in the people's consciousness that it inspired later generations to action in order to oust the overbearing and oppressive Judean aristocrats who were reviled as much, if not more, than the new Roman overlords. When the tentacles of Rome had reached the Near East, the configuration on the historical kaleidoscope had undergone a complete transformation. The remnants of the Macedonian Diadoche had receded from supremacy into oblivion. Rome dominated the stage and all elements were now obliged to accommodate themselves to the new hegemon. Josephus recognized that Judea had lost its liberty at the hands of Rome in the person of Pompey and now became a nation under tribute once again, locally ruled by a native aristocracy, but loyal to the command of their new foreign suzerain.

Simultaneous to the external controlling influence of Rome over Judean affairs was the appearance of Herod, son of Antipater the Idumean, as the chief manipulator of the political machinery of the Judean people. The aristocracy, with the Herodians and Hasmoneans now allied by marriage, after some initial wrangling between two opposing factions of the Hasmonean house, eventually accommodated itself very well to the new conditions. The masses of Jews, however, were unrelenting in their opposition to the new Herodian royal house and the upper-class sycophants. Whenever the opportunity presented itself for the Jewish masses to voice their dissent they were unhesitant in presenting to Roman authorities the grievances they held for both the Judean aristocracy and Herod. From the beginning appeals were made to Rome by representatives or delegates of "the people" to relieve them from their unsanctioned new rulers of the nation. Protests were made not only to Pompey, but to Antony as well during his tenure of authority in the Near East. According to Josephus, unnamed "Jewish leaders accused Phasaël and Herod of usurping the government² . . . On a later occasion a hundred Jewish officials approached Antony near Antioch and putting forward the most eminent and eloquent of their number laid accusations against the brothers."³ On the other hand, the Judean aristocracy represented by Hyrcanus, the High Priest, appointed to office by Julius Caesar and related to Herod through his marriage to Hyrcanus's granddaughter Miriamme, supported Herod as

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being the "best qualified ruler."⁴ Antony, delighted with Hyrcanus' vote of approval "created the brothers tetrarch entrusting to them the administration of the whole of Judea."⁵ This arbitrary action by Antony of investing administrative authority in Herod and his brother, with the approval of the Hasmonean high priest Hyrcanus, was met with further opposition by the still unnamed Judean "deputies." As a result a larger delegation of Jews appeared before Antony to voice popular resentment and disapproval. It is worthwhile repeating Josephus' words verbatim in order to best comprehend the situation in Judea at the time of Rome's entrance into the affairs of state. The outlines of what would become an on-going conflict are sharply drawn and all of the parties to the conflict assume their positions on the stage of battle. The description cited below is taken from Josephus' report in The Jewish War. It was in that publication in which Josephus found it convenient for his own purpose to leave unnamed those envoys coming from the Judean masses to voice their complaints to Rome. It will be in his later publication of Antiquities in which Josephus will find it less inflammatory to call the Jewish leaders and deputies by their recognized name, i.e., the Pharisees.

Antony inquired of Hyrcanus who was the best qualified ruler. Hyrcanus pronouncing in favor of Herod and his brother, Antony was delighted, because he had formerly been their father's guest and had been hospitably entertained by Antipater when he accompanied Gabinius on his Judean campaign. He, accordingly, created the brothers tetrarch, entrusting to them the administration of the whole of Judea.

The deputies, giving vent to indignation, Antony arrested and imprisoned fifteen of them, and was even prepared to put them to death; the rest he ignominiously dismissed. His action intensified the agitation in Jerusalem. A second embassy numbering a thousand, was sent to Tyre, where Antony had broken the journey to Jerusalem. To check the clamor of this party, he dispatched the governor of Tyre, with orders to chastise all whom he caught and to support the authority of the tetrarch whom he had appointed.

Acting contrary to the desires of the Jewish masses in Judea represented by the above-mentioned but unnamed "deputies," "embassy," and "party," Herod, together with the Hasmonean high priest Hyrcanus, quickly came to the side of the Roman authority, Antony. This was a scene that would be repeated throughout the period under discussion, i.e., the Herodian-Hasmonean lay and secular aristocracy firmly allied with Rome and opposed to their less-fortunate brother Jews.

Before these orders were executed, Herod accompanied by Hyrcanus came out to the deputies on the shore, and strongly recommended them not to

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bring ruin upon themselves and war upon their country by injudicious strife. His words only increasing their fury, Antony ordered out troops, who killed or wounded a large number; burial for the dead and medical attention for the wounded were granted by Hyrcanus. Those who escaped were, even now, not silenced, and by the disturbance which they created in the city, so exasperated Antony that he put his prisoners to death.⁶

Herod and the Hasmoneans represented the Judean aristocracy allied with Rome. But who spoke for the people? In War, Josephus camouflages their identity behind generalization, but in Antiquities Josephus is finally forthcoming in properly labeling the representatives of the people opposed to Herodian/Hasmonean rule and its alliance with the new pagan suzerain.

There was also a group of Jews priding itself on its adherence to ancestral custom and claiming to observe the laws of which the Deity approves, and by these men, called Pharisees, the women (of Herod's court) were ruled. These men were able to help the king greatly because of their foresight, and yet they were obviously intent upon combating and injuring him. At least when the whole Jewish people, affirmed by an oath that it would be loyal to Caesar and to the king's government, these men, over six thousand in number refused to take this oath . . . the Pharisees had corrupted some of the people at court. And the king put to death those of the Pharisees who were most to blame . . . He also killed all those of his household who approved of what the Pharisees said . . . punishing the Pharisees who had been convicted of these charges.⁷

It is worthwhile to focus closely on the oath of allegiance the Pharisees refused to swear to Herod because it will answer the question of why this oath of loyalty towards Caesar and Herod was so repugnant to the Pharisees, authorities of the Law, and others "who showed some spirit and objected to compulsion" and whom in turn Herod "got rid of by every possible means."⁸ It would be a dissertation in itself to analyze this oath and to determine all of the laws of the Mosaic Code it violated, not the least of which was calling down "utter ruin and utter destruction" upon the sons and all descendants for the sins of the fathers. Lewis and Reinhold maintain that "this personal oath of allegiance to the chieftain (Augustus) from the civilian population as well as the military became a standard ritual of the Principate, introduced by Augustus in the days of his death struggle with Antony."⁹

In the third year from the Twelfth consulship of the Emperor Caesar Augustus, son of a god . . . the following oath was taken by the

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inhabitants of Paphlagonia and the Roman businessmen dwelling among them.

I swear by Jupiter, Earth, Sun, by all the gods and goddesses, and by Augustus himself, that I will be loyal to Caesar Augustus and to his children and descendants all my life in word, in deed and in thought, regarding as friends whomever they so regard, and considering as enemies whomever they so adjudge, that in defense of their interests I will spare neither body, soul, life, nor children, but will in every way undergo every danger in defense of their interests; that whenever I perceive or hear anything being said or planned or done against them I will lodge information about this and will be an enemy to whoever says or plans or does any such thing; and whomever they adjudge to be enemies I will by land and sea, with weapons and sword, pursue and punish. But, if I do anything contrary to this oath or not in conformity with what I swore, I myself call down upon myself my body, my soul, my life, my children, and all my family and property utter ruin and utter destruction, unto all my issue and all my descendants, and may neither earth nor sea receive the bodies of my family or my descendants, or yield fruits to them.¹⁰

The oath was sworn, moreover, at the altars of Augustus and in the temples of Augustus in the various districts.

It should not be imagined that because Herod was named King of the Judea by Rome,¹¹ he was a free agent to conduct affairs at his own discretion. Herod was simply Rome's man in Judea and could take no action that might conflict with Roman interests, even to the extent of bowing to the decision of Caesar as to who would inherit his puppet throne. The pages of Josephus offer a telling indictment of how far the King of the Judea had departed from the law of the Jews in order to satisfy the demands of Rome. Except for the suppression of any seditious activities, Herod was required to act only with the advice and consent of Caesar. Herod's submission to Rome can be most clearly detected in Josephus' description of what transpired when Herod was confronted with as personal a matter as familial disputes. The adjudication of these serious strains between Herod, the King of the Jews, and his sons by the Hasmonean princess Miriam (whom he had already murdered) took place in foreign courts and deliberated according to foreign law.¹³ Herod's loyalty to Caesar held him in good stead, however, and rewards for faithfulness were extensive, offering him influence that spread beyond the borders of the nation he ruled for Rome. One such reward which is of special interest for the purpose of this study was the right of extradition granted to Herod by

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Augustus. "No other sovereign had been empowered by Caesar, as he had, to reclaim a fugitive subject even from a state outside his jurisdiction."¹⁴ (Paul cites a similar right of extradition that was purportedly extended to him in his pursuit of the original members of the Jewish-Christian community in Judea, by the then high priest, but Paul's claim will prove to be an historical absurdity.)

Herod's political gymnastics enabled him to remove from the scene any potential or real rival to his power and also facilitated his ability to maneuver events and personalities embroiled in the civil war that erupted in Rome and throughout the Empire after Julius Caesar's assassination. Not knowing who would emerge victorious in that grab for power, Herod cleverly pandered to any potential candidate to replace the dead Caesar. As a result of his machinations, he landed squarely on his feet behind Augustus. However, in the process of aligning himself with the victorious Roman faction, Herod began to build the wall that would forever separate him from the Jews he ruled. From the beginning a reservoir of grievances was stored up against his heavy-handed arbitrary power. Always at Rome's service he was quick to disregard the necessities and expectations of the Jewish populace and as a result established in Judea what can only be described as the tyranny of a police state. Herod was careful to cultivate the friendship of his gentile subjects and neighbors but, he was severe and uncaring for the sensibilities of his Jewish subjects loyal to the Mosaic Code.

Herod had not the least suspicion that any disturbance might arise in the kingdom itself, for he kept his subjects submissive in two ways, namely by fear, since he was inexorable in punishment, and by showing himself greathearted in his care of them when a crisis arose. He also surrounded himself with security on the outside, as though making this a reinforcement for himself against his subjects, for he treated the (gentile) cities skillfully and humanely, and he cultivated their local rulers, making them the more grateful to him because of the nice timing of the gifts which he presented to each of them . . . his position became stronger in all ways as his affairs prospered. But because of his ambition in this direction and the flattering attention which he gave to Caesar and the most influential Romans, he was forced to depart from the customs of the Jews and to alter many of their regulations. . . .¹⁵

. . . He had, indeed, the reputation of being the most inexorable of all men toward those of his own people who sinned, but magnanimous in pardoning foreigners . . . It was at this time also that Herod remitted to the people of his kingdom a third part of their taxes . . . for the more

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important purpose of getting back the goodwill of those who were disaffected. For they resented his carrying out of such arrangements as seemed to them to mean the dissolution of their religion and the disappearance of their customs . . . And these matters were discussed by all of them, for they were always being provoked and disturbed. Herod gave the most careful attention to this situation, taking away any opportunities they might have (for agitation) and instructing them to apply themselves at all times to their work. No meeting of citizens was permitted, nor were walking together or being together permitted, and all their movements were observed. Those who were caught were punished severely, and many were taken, either openly or secretly, to the fortress of Hyrcania and there put to death. Both in the city and on the open roads there were men who spied upon those who met together . . . Those who obstinately refused to go along with his (new) practices he persecuted in all kinds of ways. As for the rest of the populace, he demanded that they submit to taking an oath of loyalty, and he compelled them to make a sworn declaration that they would maintain a friendly attitude to his rule . . . those who showed some spirit and objected to compulsion he got rid of by every possible means. He also tried to persuade Pollion, the Pharisee, and Samais and most of their disciples to take the oath, but they would not agree to this.¹⁶

Except for the Judean aristocracy which had easily adapted itself to the new status quo, the vast majority of Herod's Jewish subjects viewed him with revulsion. To them, especially to the peasant class, the am-ha-aretz in Galilee where he began his nefarious career, Herod had neither redeeming virtues nor endearing qualities. He was the first to collect and to distribute the new taxes demanded by the Roman Cassius when he held sway in Judea.¹⁷ The heavy taxation and the continuous warfare had exacted a severe strain on the political and socio-economic conditions in Galilee driving many peasants off their lands and forcing them to find refuge in local caves from where they launched raids against Herod's armies. Those cave-dwelling rebels in the Galilee were defiant to the end, and even though Herod "massacred the brigands and their families," of those remaining "not one of them voluntarily surrendered and of those taken by force many preferred death to captivity."¹⁸ Even after "having mastered the caves and their inhabitants," the remaining rebels regrouped and attacked Herod's army once again. "Emboldened by his (Herod's) departure, the usual promoters of disturbance in Galilee made a surprise attack on his general Ptolemy and slew him, and proceeded to ravage the country. Herod returned in haste to the relief, killed a large number of the rebels, besieged and destroyed all their fortresses and imposed on the towns, as the penalty for their defection, a

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fine of a hundred talents."¹⁹ During the earliest phase of Herod's rise to power, his alliance with the nobility of Galilee and the people's antipathy to both parties of the accord broke out in violence. According to Josephus, "the Galileans rebelled against the nobles of their country and drowned the partisans of Herod in the lake; a good part of Judea revolted."²⁰ In the Jewish War Josephus names the victims of the Galilean revolutionaries as "the men of rank in who were in favor of Herod" and he also indicates "there was defection also in many parts of Idumea."²¹

Herod's command of affairs which began in Galilee, irritated the already festering conditions to such an extent that the wounds that had been previously inflicted on the populace as a result of the internal and external political disruptions became intolerably infected. Revolt and sedition broke out throughout Galilee and Judea. The breakdown of the Constitutional Commonwealth, brought on by the illegal usurpation of power by John Hyrcanus, and the subsequent conversion of the Commonwealth into first a monarchy and then aristocracy, came to a head when tyranny by the name of Herod was installed in power by Rome. The aim of the original Maccabees and their Hasidean allies was the reinstitution of the Law as the sovereign authority of Israel after it had been abolished by the apostate elements of the Judean polity. By the time of Hyrcanus II, grandson of Simon, the Law became irrelevant to Herod's conduct in Judea, an ideal to be observed or ignored at Rome's instruction and interest. The best expression of Herod's disregard for the laws of the Jews can be found in Josephus's report of the Ezekias affair. Ezekias was a Galilean bandit captured and executed without trial by Herod. Some scholars believe that he was the father of the notorious Judas the Galilean while others claim another Judas was his son.²² No matter which Judas Ezekias fathered, the sequence of events portrayed by Josephus concerning his illegal execution became the *modus operandi* during the entire period of Rome's dominance in the area. The date of the revolt against Rome and the Judean Herodian/Hasmonean aristocracy can be fixed on that day that Ezekias, the brigand chief, was captured and executed without trial by Herod. That outrageous violation of Judean constitutional law is what sealed the compact of hostilities between the Herodians and the people. The repeated violations of Judean law by Herod and his successors with the connivance and instigation of Rome aroused in the people the spirit of national resistance and united the rebel forces in their goal of a return of the nation to the Law and to the sovereignty of God. Josephus tells much the same story in both the Jewish War and Antiquities. In Antiquities, however, he adds a bit more detail, indicating that even the most heinous criminal is afforded the right to trial according to the laws of the Judean constitution. No man, no matter what his rank, is permitted to violate the right of the accused to his day in court. Although Josephus again neglects to name the "leading Jews" who protest Herod's violation of law in the passage quoted, he does allow the information to surface in a subsequent passage, where he indicates a certain Samaias upbraids his fellow members of the Sanhedrin for allowing "this fine fellow Herod who is accused of murder" to intimidate them. Samaias, however, is credited by Josephus, in yet another passage, with being a leading Pharisee²³ and member of the Sanhedrin. Samaias predicted to his companions in the Sanhedrin that one day "this man, whom you now wish to release for Hyrcanus' (the high priest) sake, will one day punish you . And, he was not mistaken in

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either part of his prediction. For when Herod assumed royal power, he killed Hyrcanus and all the other members of the Sanhedrin, with the exception of Samaias."²⁴ This, however, is the aftermath of the incident which precipitated Herod's appearance before the Sanhedrin where he stood "with his soldiers round him, in order to kill (them) if (they) condemn him as the law prescribes, and to save himself by outraging justice."²⁵ In Antiquities Josephus reports the Ezekias incident thusly:

For on learning that Ezekias, a bandit leader, was overrunning the borders of Syria with a large troop, he caught and killed him and many of the bandits with him. This achievement of his was greatly admired by the Syrians, for he had cleared their country of a gang of bandits of whom they longed to be rid . . . And through this action he became known to Sextus Caesar, a kinsmen of the great Caesar and governor of Syria . . . But when the leading Jews saw Antipater and his sons growing so great through the goodwill of the nation and the revenues which they received from Judea and Hyrcanus' wealth, they became hostile toward him. Moreover Antipater had formed a friendship with the Roman generals, and after persuading Hyrcanus to send them money he took this gift and appropriated it for himself, and then sent it as though it came from him and were not a gift from Hyrcanus. Hyrcanus heard of this but gave the matter no thought; on the contrary he was actually pleased.

But the chief Jews were in great fear when they saw how powerful and reckless Herod was and how much he desired to be a dictator. And, so they came to Hyrcanus and now openly accused Antipater, saying, 'How long will you keep quiet in the face of what is happening? Do you not see that Antipater and his sons have girded themselves with royal power, while you have only the name of king given you? But do not let these things go unnoticed, nor consider yourself free of danger because you are careless of yourself and the kingdom. For no longer are Antipater and his sons merely your stewards in the government, and do not deceive yourself with the belief that they are: they are openly acknowledged to be masters. Thus Herod, his son, has killed Ezekias and many of his men in violation of our Law, which forbids us to slay a man, even an evildoer, unless he has first been condemned by the Sanhedrin to suffer this fate. He, however, has dared to do this without authority from you.' Having heard

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these arguments, Hyrcanus was persuaded. And his anger was further kindled by the mothers of the men who had been murdered by Herod, for every day in the temple they kept begging the king (Hyrcanus) and the people to have Herod to stand trial for the crimes of which he was accused . . . However, Sextus, the governor of Syria, wrote to urge Hyrcanus to acquit Herod of the charge, and added threats as to what would happen if he disobeyed. The letter from Sextus gave Hyrcanus a pretext for letting Herod go without suffering any harm from the Sanhedrin; for he loved him as a son. . . .²⁶

Josephus' report of the Ezekias affair highlights several important factors. First, Ezekias was a Galilean Jew ravaging the Syrian villages. His actions were not directed against his fellow Jews in Galilee, but were perpetrated on Syrian towns and villages across the border. Second, Herod took action against the Jews of Galilee, which was the tetrarchy under his control, in order to relieve an area outside of his jurisdiction. Thirdly, while Herod's violation of Judean law by killing Ezekias and his men outright without benefit of trial brought him the appreciation of the Syrians and the notice and approbation of the Roman governor, it brought the condemnation of the Jews of Galilee and Judea and their representatives, those unnamed "malicious persons" at court and the "chief Jews," one of whom was Samaias, the Pharisee, who urged Hyrcanus to bring Herod to trial for his unconstitutional behavior.

Josephus paints an ambiguous picture of the Hasmonean high priest Hyrcanus in this affair. At one point he is aroused to action "in an explosion of rage" by the "knaves at court,"²⁷ i.e., Pharisees, whom Josephus reported, had special influence over the women of Herod's court and who protested to the high priest Herod's violation of their country's laws. Yet, at another juncture Hyrcanus in reality summoned Herod to trial only as a means of pacifying the outrage of the mothers of those illegally executed, who had obviously made the journey from rural Galilee to Jerusalem in order to daily protest Herod's constitutional violation. Hyrcanus, said Josephus, "loved Herod like a son." Furthermore, Hyrcanus, as opposed to the "chief Jews" who "were in great fear when they saw how powerful and reckless Herod was," actually was quite pleased with the activities of Antipater and his sons and their warm relations with Roman authorities. Therefore, when commanded by Sextus Caesar to ignore the Jewish constitutional requirement of the right to trial by any person accused of a crime, Hyrcanus without hesitation or protest complied with the demanded acquittal of Herod.

There are two primary factors that can be elicited from the Ezekias episode. One is that all were no longer equal before the law. Some were not only more equal than others, but the leaders of the nation placed themselves above the law and no longer considered themselves subject to all the laws of the nation's legal code. Hyrcanus, in opposition to the "chief Jews," the leading Pharisees such as Samaias, and the people, ignored the demand of Jewish

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law and obeyed the orders of Rome by acquitting Herod. The reservoir of hatred that had been building between the people and the illegal usurpation of royal and sacerdotal power by the early Hasmoneans had reached a new level.

The second point which becomes glaringly apparent is that Rome held all the cards and found the necessities of Judean law to be irrelevant to its demands. With the Hasmonean/Herodian leadership as their willing accomplices, Roman authorities rode roughshod over Judean and Galilean Jewish sensibilities, traditions, and laws. The people and those zealous for the law, including the Pharisees and the later sect of the Nazoreans, stood resolutely opposed to Herod, the future Herodians, the Jewish aristocracy, and Rome.

Chapter VIII

The Generation of the Fathers

The task of this study as has been stated at the outset is to investigate the origins of Jesus and the sect of the Nazoreans as well as to analyze the material that pertains to the group's ideology and activities. The historical detective, therefore, must not be allowed to become entangled in the web of myth and legend that surrounds the figure of the historical Jesus and his companions but must take each clue and follow it to its logical conclusion. The author of the Gospel according to Mark has Jesus answer in the affirmative to Pilate's question, "Are you the Messiah, the Son of the Blessed One?" It is agreed that both Jesus and the coterie of Jews who enlisted in the same cause he was espousing were convinced that Jesus was the hoped-for messiah who would lead his countrymen to salvation. Evidence coming from different sources, however, proves that the community of Jews who joined Jesus' movement during his lifetime, after his death and even after the community was dispersed as a result of the conflagration in Jerusalem in 70 C.E. never entertained the idea that Jesus was anything but "a plain and ordinary man . . . born naturally from Mary and her husband."¹ It is the obligation, therefore, of the investigator to follow this clue to its source. Since Jesus was the son of man, the milieu in which that man was born and raised must be described in order to determine what factors might have contributed to the formation of his personality and life goals, and which in turn had such profound influence on his family, friends, and neighbors.

The sixth-century philosopher Heraclitus of Ephesus in Asia Minor was, of course, correct in his conclusion that one cannot step into the same river twice. But the river of revolution that ran its course through Judea had as its wellspring the nation's constitution. The currents of that revolutionary tide changed only in that they ran stronger and with more fury with the passage of time. From one generation to the next new leaders added to the dynamism of the nationalistic movement and picked up strength in every decade. With Herod at the helm and directing a government which had, in the perception of the loyalist Jews "departed from the law," the revolutionary currents converged to become a rampage ending in the deluge of blood in 70 C.E. with the fall of Jerusalem. During the expansionist phases of Hasmonean rule, under John Hyrcanus, Alexander Jannai, and Alexandra, the national borders were enlarged and new members were added to the body politic. In spite of the fact that the population of Galilee was mixed and there was close proximity to pagan centers where the influence of Hellenistic culture upon neighboring Jews was strong, the new citizens subject to the laws of the Judean constitution living in the Galilee developed a fidelity to the Mosaic Code that only grew with the passage of time. It was from the Galilee that the many divergent leaders of the nationalist movement began their crusades to once again restore the Law to its

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sovereign position and carried the revolution from the countryside to Jerusalem.

Herod, it should be remembered, was the Roman-installed King of Judea and had as his subjects not only Jews but pagans as well. The fundamental grievance which the loyal Jews, with the Pharisees recognized as the predominant party of constitutional interpretation acting as their spokesmen, held against Herod was that he had "departed from the law . . . and had altered many of their regulations."² Schurer gives a vivid description of how far Herod, the King of the Jews as well as of the Gentiles of his domain, had strayed from the observance of the laws of the Judean constitution.

Herod's Judaism was, by all accounts, very superficial. His ambition was directed towards promoting education and culture. But the world of that time scarcely recognized any culture other than that of Hellenism . . . the culture which he endeavored to spread throughout his land was essentially Gentile. He even erected pagan temples in the non-Jewish cities of his kingdom . . . It is interesting to note his attitude towards the Law and the national out-look of his people. Since the reaction under Alexandra, the Pharisaic movement had grown so powerful, and had become so firmly rooted, that forcible Hellenization was unthinkable . . . However, in view of his cultural aspirations, strict observance of Pharisaic principles was not possible, or even intended. What he gave with one hand, he occasionally withdrew with the other. Having scrupulously satisfied Pharisaic demands in the building of the Temple, he mounted, as though in mockery, an eagle over the Temple gate. The king's Greek entourage, the administration of state affairs by men of Greek education, the display of heathen pomp in the Holy Land, the king's own land, all heavily outweighed the concessions made to Pharisaism, and in spite of them imparted to Herod's reign a character that was more Gentile than Jewish. The Sanhedrin, which in the people's view constituted the only rightful tribunal, lost all significance under Herod, so that it has even been doubted whether it existed. The High Priests whom he removed and installed as he pleased, were his creatures, and further-more in part Alexandrians: men, that is to say, with a smattering of Hellenistic culture, and in consequence offensive to the Pharisees . . . he did anything but satisfy the Pharisees. Their ideals extended far beyond the king's concessions, and his Pharisaic friendships were merely exceptions . . .

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Bearing in mind that this disregard of the opinions and actual or supposed rights of the people was accompanied by the pressure of heavy taxes, it is understandable that Herod's rule aroused resentment. All the outward brilliance could not but be offensive to the people so long as it was secured by oppressing the citizens and slighting the statutes of their fathers.³

Schurer seems to gloss over the parallel "pressure of heavy taxes" which accompanied Herod's trampling on the rights of the people. But, this oppression of the people because of Herod's heavy-handed taxation only exacerbated an already well-developed gulf between the classes and exaggerated the socio-economic and political inequities that had poisoned the social fabric of Judean and Galilean Jewish society. Baron carefully considers the social turmoil brewing in the land and the picture he paints is not a pretty one.

Jewish society was even more deeply divided than in the days of the Israelite monarchy. All the old causes of dissension were now further exacerbated, many new ones were added . . . After the Maccabean upheaval, the rank and file of Jewry must have felt cheated of the fruits of victory by those small groups of priests and landowners who became the dominant classes. At the same time the distinction between the urban and rural population . . . became more pronounced in the first century than ever before. The metropolitan economy of Jerusalem, in particular, with more than 100,000 inhabitants surrounded by arid country, was bound to have artificial foundations this political and religious superstructure of Palestinian and world Jewry revealed some of the typical vices of metropolitan life: absentee landlordism, corrupt officialdom and Lumpenproletariat. Thus the contrast between capital and countryside was even more obvious than in the days of the prophets . . . The Galileans were bullied by the political 'bosses' in Jerusalem, exploited by the absentee landlords, oppressed by the tax collectors, and made to feel that their Jewishness was permanently suspected. . . There were in the country many noble families some of which traced their descent back to person-ages and lines recorded in the Old Testament.

However, the frequent and abrupt changes in social structure under the Hellenistic, Maccabean, Herodian and Roman administrations, shifting

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political constellations and meteoric personal careers, make most such claims appear doubtful. And, even when they are acknowledged . . . they did not, according to Jewish law, carry with them any special rights. Before the law every born Jew was an 'Israelite,' . . . absolutely equal to any other Jewish laymen. Thus the lay aristocracy wielded only the power granted by wealth and political connections . . . Of course, the lay aristocracy of landowning gentry or successful merchants and officials had great influence upon the affairs of the country. From this class came most of the 'elders' and 'archontes,' whether of the great governing and judicial bodies, the Sanhedrins or the municipal councils.⁴

The dual phenomena of class conflict and the violation of constitutional law were parallel developments and their combination is what fueled the spirit of revolt among the Jewish masses and their Pharisaic representatives. The inception of the class conflict was the illegal usurpation of power by John Hyrcanus and his desertion of the Pharisees for the aristocratic Sadduceans. John not only left the Pharisaic fold but "abrogated the regulations which they had established for the people and punished those who observed them."⁵ The alignment of the Pharisees with the Judean and Galilean populace and the identification of their party with the protection of their civil and social rights marks their entry on the political scene of Judean history. The Law became the people's refuge and the only protector of their rights against both domestic and foreign efforts to take advantage of their seemingly powerless position. The Pharisees, as Josephus points out time and time again, were the recognized authorities of constitutional interpretation and, therefore, became the defenders of the rights of the masses and the advocates of the populace. Therefore, whether it was a departure from the Law by Hyrcanus, Jannai, or Herod, a return to the Law became the goal and rallying cry of both the Pharisees and the people.

The Pharisees play a central role in both Josephus and the Gospels. A few words must be said concerning the fact that some members of the Pharisaic leadership, attracted by wealth and social position, deserted the people they were supposed to protect. It should be emphasized that both Josephus and the Gentile authors of the Gospels all had the same ulterior motive underlying how they were to fashion their depictions of the Pharisees in their respective publications. All of the authors were intent upon portraying the communities or the personalities they represented as not only opposed to, but uninvolved in the war against Rome. It was necessary, therefore, to sever any ties those communities or personalities had with the revolutionary elements of the Jewish populace. Josephus, being a Pharisee himself, was obliged to remove from suspicion any indication that the Pharisees, or at least the "leading Pharisees," might have contributed to the revolt against Rome. The authors of the Gospels, on the other hand, aware of the fact that many Pharisees became ardent members of the Nazorean sect, well-known for its

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sedition activities,⁶ were obliged to sever any ties Jesus might have had with not only the zealots but with the Pharisees as well. However, careful analysis of both Josephus and the Gospels will point out that the Pharisees as well as Jesus and the Nazoreans were allied with one another in the effort to oust the Herodian/Hasmonean aristocracy as well as Rome and to restore sovereignty of the Law.

What is known of the historical Pharisees can come only from Josephus and the Gospels, whose accounts are distorted. Many scholars have concluded that "the historical Pharisees of the period before 70 A.D. have eluded us (and the) inquiry time and again brings us to problems of the history of ancient Judaism after the destruction of Jerusalem."⁷ Davis agrees, stating "the Pharisaic-Christian encounter depicted in the Gospels reflects the situation after 70, when the Pharisaic movement controlled the 'seat of Moses' at Yavneh, at the very same time that the Gospels were reaching final form."⁸ Neusner, in spite of his own statement that the "historical Pharisees of the period before 70 A.D. have eluded us," interprets the sources from Josephus' point of view by attributing to the Pharisees a pacific glow. Using the same method employed by the authors of the Gospels in removing Jesus from the reality of the political violence of the times, Neusner similarly lifts the Pharisees off the political stage at precisely the time when, actually, they were intimately involved in subversion. Neusner times the transformation of the Pharisees from a political sect into a "circle of pious sectarians" to the entry of Hillel, who was active precisely during the generation of the fathers now under discussion. Neusner, although previously acknowledging that "the historical Hillel is virtually unavailable to us," later concludes that "Hillel evidently transformed the Pharisees from a political party to a table fellowship sect."⁹ In addition, Neusner claims it was "after 70 A.D.(that) the Romans gave the Pharisees their opportunity to reenter the political arena once again,"¹⁰ conveniently after the revolutionary parties had been wiped out due to the combined efforts of the Roman armies and their aristocratic Jewish allies. Neusner's contention is perfectly reasonable when considered from the point of his own perspective, for his hero is none other than a purported disciple of Hillel, Ben Zakkai.¹¹ It would be unseemly for Neusner to identify Ben Zakkai's mentor with any taint of militancy. Since, in reality, nothing is known of Hillel and a good deal is known concerning Ben Zakkai, Neusner's hero can be used as a symbol of how collaboration with Rome and with the later Herodian/Hasmonean aristocracy affected the activities of some of the Pharisaic leadership. Ben Zakkai, probably because of his wealth and economic interests, demonstrated that within the same time frame in which James, the brother of Jesus and the leader of the Nazorean community of Jews in Jerusalem, was murdered by the Sadducean High Priest, Ben Zakkai, like other Jewish aristocrats, left Jerusalem and with the permission of Rome and settled in Yavneh. Ben Zakkai as a matter of fact was symbolic of those individual Pharisees in position of leadership, who because of their newly acquired positions of social distinction became more loyal to their new class association than they were to the basic tenets of the Pharisaic party. The majority of the Pharisaic leadership were loyal to their original ideals which demanded the protection of citizens' rights and equality before the law. It will be demonstrated below in the description of the above-mentioned murder of James by the Sadducean High Priest, that paralleling

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their protests and outrage at the illegal execution of Ezekias, the Pharisees vehemently denounced the same miscarriage of justice in the illegal execution of James.

It is not difficult to trace the steps leading to the erosion of ideals in some members of the Pharisaic party. The basic tenet of the Pharisaic party, with the Law as its foundation, was equality before the Law, and they based their regulations upon that precept. The first enemies of the Pharisees were the earliest Hasmonean usurpers of administrative power, John Hyrcanus, of whom they demanded that he "give up the high-priesthood and be content with governing the people"¹² and his son Alexander Jannai. Alexander Jannai was not only declared "unfit to hold office,"¹³ but because of the hostility of the Pharisees and the "complete confidence of the masses" they enjoyed, he had "come into conflict with the nation."¹⁴ Time marched on and as a result of Herod's tyrannical control of their nation, the Pharisees as a whole became so resistant to his methods and his disregard of and departure from Jewish law that they refused to swear an oath of loyalty either to Herod or to Caesar. Because of their attempts to influence the people and to undermine his regime, Herod exterminated, without trial, as many as he could capture. However, Josephus has reported that Herod spared two Pharisaic leaders, Pollion and Samaias, citing as the reason for this amnesty, their purported assistance in Herod's military assault on Jerusalem.¹⁵ A careful reading of the episode in both *The Jewish War* and *Antiquities* will demonstrate that this support of Herod by Pollion and Samaias was probably a ploy used by Josephus to absolve early Pharisaic leadership from suspicion of support for seditious activities. The taking of Jerusalem by Herod was a bloody affair and there was no fifth column in the city led by Pollion and/or Samaias allowing him easy entry.¹⁶ But Herod was a wily politician and, after eliminating as many of the Pharisees who were opposed to his brutal rule as possible, he permitted certain leaders, too influential with the populace for him to exterminate, to live. He, therefore, took a potentially dangerous and subversive group and used it to his advantage by offering Pollion and Samaias a quid pro quo. He would allow them to keep their heads, if they, for their part, would keep the restive natives quiet.

It is important to note the pecking order that existed when Roman hegemony asserted itself in Judean and Galilee. Rome, seeing in Herod a ruthless puppet whose only motivation was self-preservation, was quick to use him as the perfect foil for its own imperial designs. Herod, knowing that without Roman sanction he would be unhesitatingly dispensed from power, found it necessary to keep his subjects as compliant as possible, his nation free from all possible disruption, and his vital frontier secure. His method of achieving this was to lavish on his friends and supporters a velvet glove, while to his enemies he asserted an iron fist. In the process of building a new power base, which would eventually include some Pharisees, he used the time-honored method of playing favorites. "King Herod, discriminating between the two classes of the city (Jerusalem), by the award of honors attached more closely to himself those who had espoused his cause, while he exterminated"¹⁷ his enemies. With these two tools in hand, the granting of favors to supporters and the police-state methods of suppressing dissent, Herod was able to cap any attempts on the part of the populace and/or members of the Pharisaic party to surface and get out of hand.

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As a result of Herod's offer of their lives in exchange for their reluctant support, certain members of the Pharisaic party found it expedient to pay lip-service to their national obligations by refusing to swear Herod and Caesar an oath of loyalty but, on the other hand, by not overtly espousing revolution. In addition, by taking advantage of Herod's policy of extending favors to supporters, they found they could move up the ladder of class distinction. By the time of Josephus, who was not only a Pharisee and a Hasmonean, but was also an eye-witness to the siege of Jerusalem and a willing accomplice of Rome, there were other Pharisees who no longer represented the masses, but on the contrary stood with the aristocracy in opposition to their suppressed Jewish brothers and their families.

According to Josephus:

The principle citizens assembled with the chief priests and the most notable Pharisees to deliberate on the position of affairs now that they were faced with what seemed irreparable disaster. Deciding to try the effect of an appeal to the revolutionaries, they called the people together

. . . They began by expressing the keenest indignation at the audacity of this revolt and at their country being thus threatened with so serious a war.

They proceeded to expose the absurdity of the alleged pretext.¹⁸

As it developed the "alleged pretext" for the revolt against Rome and the Jewish aristocracy was not absurd, but it was simply incomprehensible to the aristocratic mentality of the times, which had little patience for the grievances of the suppressed populace. The erosion of loyalty to basic Pharisaic principles by some members of the party began with Herod's manipulative rule and became blatant by the time of the revolt in 70 C.E. Since scholars have determined that the Pharisaic-Christian confrontation depicted in the Gospels is a reflection of the situation after the revolt ended in failure, the negative appraisal of the Pharisees by the authors should be evaluated in that light. It, therefore, demonstrates that even after the fall of Jerusalem in 70 C.E. those Pharisees who survived the war were representative of those who forgot the original ideals of their party. A good example of how they conducted themselves can be found in Mark:

Beware of the doctors of the law who love to walk up and down in long robes, receiving respectful greetings in the street, and to have the chief seats in synagogues and places of honor at feasts. These are the men who eat up the property of widows, while they say long prayers for appearance sake, and they will receive the severest sentence.¹⁹

It must be emphasized that the Pharisees depicted in the Gospels and the "leading Pharisees" of whom Josephus spoke were the survivors of the revolt. Those Pharisees who died in the cause of their nation's liberty had no one to speak for them. The ulterior motives of Josephus and the authors of the Gospels have been noted and

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therefore the representation of the Pharisaic party as a whole has been distorted and does not reflect the historical reality of their participation in the war effort against Rome. The attempts by both Josephus and the authors of the Gospels to remove the Pharisees and Jesus from the militant effort of the rebels to restore national sovereignty will not stand the test of scrutiny. The vast majority of the Pharisaic party not only joined the revolutionary movement but inspired it. Jesus and the Nazoreans were similarly partners with the Pharisees and allied with the rebels in their attempts to reassert the rule of law and reestablish the Kingdom of God. Furthermore, as will be described below, when push came to shove the Pharisees as a group would avail themselves of every opportunity to come to the aid of both Jesus and the surviving members of the Jewish-Christian community in Jerusalem. This partnership in the venture to return the nation to the rule of law first asserted itself at the moment the Jews realized that Herod's death was imminent. They would therefore, together, strike a blow for their freedom and walk hand-in-hand down the path of revolution, falling together in the defense of their nation's liberty.

Chapter IX

The King is Dead Long Live Caesar

Victims of tyranny have one basic hope for their liberation and that is the certain knowledge that eventually the tyrant must die. Herod's repressive regime and his callous disregard for the priorities and sensitivities of his Jewish subjects produced such an atmosphere of fever-pitched hostility in certain segments of the Judean-Galilean population towards the King of Judea and his supporters that even in anticipation of his impending death they rose in revolt. The uprisings coming from many quarters reached such a crescendo that they eventually produced what should be referred to by historians as the first popular revolt of the Jews against Rome, and could be viewed as a watershed in the history of western civilization. Had Rome responded differently to the options placed before it as a result of Herod's death, the revolutionary movement in Judea would have been rendered impotent and would have made further militancy unnecessary. Christianity as it has become known would have died in its cradle and history would have had a different story to tell. Death had severed the strings that tied the puppet to its master. Baron believes that with Herod's demise "Palestine Jewry merely exchanged one oppressive master for another."¹ But his conclusion simply obfuscates the fact of Rome's total authority over those who fell within the orbit of her control. What did occur with Herod's death was that the protective wall of insulation he provided between Rome and the restive Jews of Judea and Galilee collapsed. The replacement vassal-king, in the person of Rome's designated successor, Herod's son Archelaus, quickly proved to be unreliable and Rome was left to its own devices to deal directly with the hostile elements in Jewish society in Judea and Galilee.

When Herod's death became imminent, the silent but seething cauldron of anger felt by the populace towards the hated king imposed upon them by a distant foreign power, began to boil over. Simultaneous to the convulsions that were brewing within the nation were Herod's familial problems. He culminated his tyrannical career by requesting permission from Caesar Augustus to have his third son executed. The sequence of events followed the usual pattern. The master pulled the strings and the puppet reacted appropriately to direction. Herod, proceeding not according to Jewish law but according to the instructions of Rome, "assembled a council of his relatives and friends, inviting Antipater's (his accused son) friends to attend as well. He, himself, presided, with Varus (the Roman governor of Syria), and ordered all the informers to be produced."² The outcome of the "trial" was a foregone conclusion, but the death sentence could not be carried out without Caesar's orders. Therefore, "after a private interview with Herod, Varus drafted his report of the meeting for Caesar. The king had Antipater put in irons and dispatched messengers to the emperor to inform him of the catastrophe."³ A short time later a letter

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arrived from Caesar permitting Herod to either banish his son or to execute him. Herod "instantly sent his guards and had Antipater executed."⁴

Concomitant with Herod's last execution of a member of his family was his final confrontation with seditious elements of the nation he subjected. What will be described below concerns the period immediately preceding Herod's death (circa 4 B.C.E.) and continues until the banishment, by Caesar, of his son and successor Archelaus (circa 6 C.E.). It was a period of bloody political turmoil throughout Galilee and Judea and it was the environment in which the fathers of the group under discussion found themselves. The fathers, if not active participants in the events to be described, would have been, at least, interested witnesses. The sons, including Jesus, his brothers, and later companions would have been entering the important formative period of their childhood experiences.

Herod's dictatorship produced different responses from the various sectors of the Jewish population in his realm.

The aristocracy and the wealthy land-owners and merchants adjusted quite well to the new state of affairs and found comfortable niches for themselves in the evolving socio-economic and political hierarchy of Herod's administration. Some Jews, such as Pollion and Samaias and their ilk, became reluctant collaborators. There were, in addition, other segments of the Jewish population who joined the legions of peoples both before and after who resigned themselves to new political realities without attempting to alter the course of human events and who passively accepted what came their way. "The masters come and go. The rest remain."⁵

There were some, however, who refused to play this game of charades, who objected to the political reality of their subservient position, and who would not adjust to it or compromise with it. Their responses to Herod's violation of their constitutional rights and their nation's loss of liberty took a different turn. Because of Rome's firm support of Herod's brutal police-state tactics in keeping his subjects compliant, armed efforts to regain their liberty were taken only by those "who showed some spirit and objected to compulsion and who in return for their seditious activities Herod got rid of by every possible means."⁶ There was only one avenue left open to those people who would not comply but who were too intimidated by Herod's threats and power to engage in open armed revolt. Those disaffected who resented Herod's "carrying out of such arrangements as seemed to them to mean the dissolution of their religion (laws) and the disappearance of their customs,"⁷ followed the precedent established by their heroic prototype, the original Maccabees. They went into a voluntary internal exile, to live according to the laws of their nation as interpreted by each particular group.

Then Mattathias went through the city shouting, 'Let everyone who is zealous for the law and who stands by the covenant follow after me!'

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There-upon he fled to the mountains with his sons leaving behind in the city all their possessions. Many who sought to live according to righteousness and religious custom went out into the desert to settle there, they and their sons, their wives and their cattle, because misfortunes pressed so hard on them. Then they were joined by a group of Hasideans, valiant Israelites, all of them devout followers of the law. And all those who were fleeing from the disaster joined them and supported them.⁸

Some scholars⁹ regard the establishment of these communities as a possible reflection of the influence of Hellenism on native Judean culture. However, one need not look to either Pythagorus or to Sparta for the origins of Jewish desert communities and urban brotherhoods. Neither is it necessary to become entangled in "religious" explanations based on some vaguely articulated apocalyptic or eschatological concepts in Jewish literature to discover the underlying motivation for the establishment of those separate Jewish communities. Many observers engaged in evaluating historical developments in ancient Judea have become so conditioned by the concept of contemporary Judaism as a religion that they have shown an aversion to interpreting events in ancient Jewish history from its proper political perspective. The Judean constitution was perceived of by the Jews in the ancient world as the only instrument and code of laws by which the nation and/or its far-flung communities chose to govern themselves in order to maintain their particular national identity and autonomy. The establishment of those separate Jewish communities in Galilee and Judea should, therefore, be considered as a political act of dissent and defiance based on the expression of these groups' unwillingness to acquiesce to what they perceived to be an illegitimate government controlling their lives. The reassertion of national sovereignty and the reinstitution of the rule of law was the common denominator of all of the Judean separatist communities, beginning with Mattathias and ending with those groups that fell in the war against Rome, including the Dead Sea sect as well as the Jewish-Christian community in Jerusalem. It was during Herod's regime and as a response to his departure from the laws of the Mosaic Code that bands of Jews proliferated throughout Judea and Galilee, wandering the country in an effort to draw new members to their cause. As Herod's death approached, hell broke loose upon the land as many of those who were disaffected with the turn of political events leapt at what they perceived to be the opportune moment for the nation to regain its liberty.

Both Josephus and the authors of the Gospels reported their impressions of the period now under discussion. These were all late compositions, none of which was an eye-witness account. However, because of his close connections with imperial Rome and the Herodian/Hasmonean aristocracy, Josephus had at his disposal many sources unavailable to the composers of the Gospels. Josephus, the client not only of the Roman imperial family but of Agrippa II of Judea as well, was, therefore, permitted access to imperial as well as Herodian archives. His main

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source for the period of Herod's rule, death, and succession was Herod's own historian and spokesman, Nicolas of Damascus, who, in addition, played a role in and was eye-witness to many of the events to be described. Therefore, both Josephus' and Nicolas' particular biases should be taken into consideration when evaluating the reports of what transpired when Herod's death became imminent.

There was general upheaval brewing in Judea and Galilee and great expectations among the masses that, perhaps, with Herod gone their grievances might be addressed by the incoming administration. However, even prior to Herod's demise and before Caesar was confronted with the problem of whom to install in the dead king's place, Herod, himself, was obliged to put down his last rebellion. It is necessary to linger over Josephus' account, based no doubt on Nicolas' first-hand report, for a particular purpose. The reason is to point out the amazing similarity between the last revolt faced by Herod and a later insurrection in Jerusalem which resulted in Jesus' execution. Both revolts, separated by a generation in time, display an identical sequence of events and were inspired by the same concepts emanating from the same constituency and resulted in the political execution of their respective leaders. Some of the similarities are:

1. The insurrection in Jerusalem was a popular one, inspired and led by "two doctors of the law," i.e., Josephus' euphemism for Pharisees.
2. The groundwork for the insurrection was laid by the "two doctors of the law" who roamed the countryside drawing to their cause "an army of men in their prime who were initially drawn to "their lectures on the laws."
3. The revolt was precipitated by Herod's "disregard of the law" and by his building of structures and erecting an eagle in the temple precincts which were "in defiance of their father's laws."
4. The firm belief that immortality came to all of those who believed "it was a noble deed to die for the laws of one's country."
5. "The charge of impiety that was raised against any person who attempted to subvert the government and to upset the status quo. In the ancient world the charge of sacrilege and/or blasphemy against provocateurs was as old as Socrates and Aristotle.¹⁰ The same charges were made against not only the two doctors of the law who inspired the final revolt against Herod, but it would be consistently raised by the Jewish aristocracy, including Josephus, against all Jewish rebels, not excepting Jesus and his brother James.
6. The certain execution of any captured insurgents without benefit or trial.

Josephus reports the episode in both Antiquities and Jewish War with little discrepancy between the two. In the Jewish War it reads:

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To his (Herod's) other troubles was now added an insurrection of the populace. There were in the capital two doctors with a reputation as profound experts in the laws of their country, who consequently enjoyed the highest esteem of the whole nation; their names were Judas, son of Sepphoraëus, and Matthias, son of Margalus. Their lectures on the laws were attended by a large youthful audience and day after day they drew together quite an army of men in their prime. Hearing now that the king was gradually sinking under despondency and disease, these doctors threw out hints to their friends that this was the fitting moment to avenge God's honor and to pull down those structures which had been erected in defiance of their fathers' laws. It was, in fact, unlawful to place in the temple either images or busts or any representation whatsoever of a living creature; notwithstanding this, the king had erected over the great gate a golden eagle. This it was which these doctors now exhorted their disciples to cut down, telling them that, even if the action proved hazardous, it was a noble deed to die for the law of one's country; for the souls of those who came to such an end attained immortality and an eternally abiding sense of felicity; it was only the ignoble, uninitiated in their philosophy, who clung in their ignorance to life and preferred death on a sickbed to that of a hero.

While they were discoursing in this strain, a rumor spread that the king was dying; the news caused the young men to throw themselves more boldly into the enterprise. At mid-day, accordingly, when numbers of people were perambulating the temple, they let themselves down from the roof by stout cords and began chopping off the golden eagle with hatchets. The king's captain, to whom the matter was immediately reported, hastened to the scene with a considerable force, arrested about forty of the young men and con-ducted them to the king. Herod first asked them whether they had dared to cut down the golden eagle; they admitted it. 'Who ordered you to do so?' he continued. 'The law of our fathers.' 'And why so exultant, when you will shortly be put to death?' 'Because, after our death, we shall enjoy greater felicity.'

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These proceedings provoked the king to such fury that he forgot his disease and had himself carried to a public assembly, where at great length he denounced the men as sacrilegious persons who under the pretext of zeal for the law, had some more ambitious aim in view, and demanded that they should be punished for impiety. The people, apprehensive of wholesale prosecutions, besought him to confine the punishment to the instigators of the deed and to those who had been arrested in the perpetration of it, and to forego his anger against the rest. The king grudgingly consented; those who had let themselves down from the roof together with the doctors he had burnt alive; the remainder of those arrested he handed over to his executioners.¹¹

One further remark should be made concerning the "young men in their prime," who, motivated by the doctors' lectures on the laws, became "initiated" into the doctors' philosophy and joined the "army of men in their prime" to avenge God's honor. It is not altogether unreasonable to assume that the sons of those two doctors and the forty young men, who were summarily executed by Herod without benefit of trial according to Jewish law, were indoctrinated with the same zeal for the law as were their fathers. The children of those men who died in defense of the laws of their nation could not fail to have been influenced by the cause and fate of their fathers. Pilate came to administrative power in Judea when the children of the followers of Judas and Matthias were in their adult years. One of Pilate's first acts was to bring in to Jerusalem pagan shields and insignia, thus affording to the children, now adults, the opportunity to once again "avenge God's honor" by demanding the removal from their capital of the pagan images and shields. It is also not unreasonable to assume that the fathers of Jesus and his companions, being young men in their prime during the revolt inspired by Judas and Matthias, were, if not participants in the insurrection, were more than disinterested bystanders. Similarly, their children, witnessing in the next generation the contempt for their nation's sensitivities by Pilate, would have been provoked enough to somehow respond to his outrageous insults to their nation's honor.

The revolt instigated by Judas and Matthias had been cited as just one example of how Herod's impending death was instrumental in forcing to the surface the nation's pent-up hopes for liberty. It is also a telling example of how far Herod had departed from the laws of the nation he ruled and how bereft of judicial procedure the people had become. His career began with his apprehension and illegal execution of the Galilean rebel Ezekias. At that point, however, he was an unknown factor and the judicial procedure was operative enough for Herod to be summoned to trial before the highest judicial court, where he was condemned for his gross miscarriage of justice by

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the leading Pharisees in the Sanhedrin. Although those charges against him were dropped upon orders from Roman authorities, there was the minimal pretension of judicial proceedings. The complete disintegration of Judean jurisprudence, at least where Herod and Rome's interests were concerned, becomes glaringly evident as his rule tightens. He was able to eliminate at will any person whom he suspected of ambition or whose loyalties he questioned, including his Hasmonean wife and two sons. The culmination of his misrule coincided with his death. In a complete reversal of what transpired when Herod was summoned to stand trial for his illegal action against Ezekias, it was now Herod who issued the arrest warrants.

The notable Jews were commanded to come to him from all parts of the entire nation - and there were many of them since the whole nation had been called upon, and they had all obeyed his decrees, for death awaited anyone who disregarded his written orders - and the king, who was furious with all alike, both the innocent and those who were considered guilty, had them all shut up in the hippodrome.¹²

Herod's orders stipulated that upon his death those imprisoned were to be summarily executed in order to insure a great mourning in the country, which Herod could vicariously enjoy from the other side of the grave. Josephus could not disguise his revulsion of the king he hated anyway for his common origins.¹³

Even if one approves Herod's earlier treatment of his relatives as having been due to his love of life, one may nevertheless see from his latest instructions that the man's character had nothing human to recommend it, and this conclusion is unavoidable if, when he was about to leave this world, he took care to leave the entire nation in a state of mourning over the loss of their dearest ones, and gave order to do away with one member of each household although they had done nothing wrong or offended him in any way and had not been accused of any other crime . . .¹⁴

And so, Herod died. Fortunately those charged with the order to execute the prisoners in the hippodrome refused to carry it out.

Herod designated that his son Archelaus was to be appointed king upon his death, but his will "was not to become effective until Caesar had examined it."¹⁵ In order to accomplish this, Archelaus dutifully traveled to Rome "to carry his ring (Herod's signet) to Caesar, with the documents relating to the administration of the realm, under seal, because (Herod) had vested in Caesar the control of all his dispositions and the ratification of the will."¹⁶ As it was during Herod's lifetime, so it was after his death. Rome had ultimate control over all affairs in Judea and nothing could be accomplished without Caesar's sanction.

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Archelaus was quick to recognize where the actual power resided and there was no pretense that either he or his subjects controlled their own lives. Immediately after his father's funeral celebrations, he told the multitudes frankly that he would, for the present:

. . . abstain not only from the exercise of the authority, but even from of royalty until his right to the succession had been ratified by Caesar, to whose rule everything had been submitted under the terms of the will. Even when, as he ridded them (the people), the army at Jericho had desired to place the diadem on his head, he had declined it. He would, none the less, make an ample return alike to the soldiers and to the citizens for their devotion and good-will, as soon as the supreme authorities (Caesar) had definitely declared him king, for it would be his earnest and constant endeavor to treat them better than they had been treated by his father.¹⁷

The Jewish nation had come a long way since Simon had been declared their leader and high priest "in a great assembly of priests, people, rulers of the nation, and elders of the country."¹⁸ Unfortunately it was an agonizing down-hill ride. The nation had by now reached the point that not even their elders or priests could propose executive leadership. It was recognized by all that the "supreme authorities" who usurped their nation's sovereignty were not only distant non-citizens but were pagan as well.

Perhaps as a means to assuage the people's resentment of their total loss of independence, Archelaus graciously consented to allow the multitude to air its grievances. Four groups petitioned Archelaus. Josephus, the aristocrat, refers to their requests as "large demands,"¹⁹ but his haughty disdain of the people's complaints highlight the schism that existed between the upper and lower classes in Judea. Group one demanded a "reduction of the taxes." Group two appealed for "the abolition of the duties on sales." The third group wanted "the liberation of the prisoners." Group four, says Josephus, was "bent on revolution."²⁰ The fourth group consisted of those followers of Judas and Matthias who had escaped from Herod's clutches after cutting down the golden eagle from the gate at the Temple. They mourned for the loss of their friends, who, "they asserted, had in defense of their country's laws and the Temple perished on the pyre. These martyrs ought, they clamored, to be avenged by the punishment of Herod's favorites, and the first step was the deposition of the high-priest whom Herod had appointed, as they had a right to select a man of greater piety and purer morals and who would serve more in accordance with the law."²¹

All of the parties to the conflict that began with the illegal assumption of power by Hyrcanus in the earliest days of the Hasmonean era are again evident at this point far down the road. The multitudes were protesting their economic exploitation by the aristocratic authorities. The followers of the doctors of the law, i.e., Pharisees, claimed

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vengeance upon the aristocratic favorites of Herod because of the execution of their compatriots who died in defense of the country's laws. The same group further vented their hostility towards the highest sacerdotal authority because of his ineligibility to hold office. They further demanded to appoint a high priest of their own choosing, one who would officiate his office in conformity to the laws of the land. This was a recurring cry of the revolutionaries. The antipathy of the zealots, the Nazoreans, and other revolutionaries to the Temple authorities would not diminish and, in fact, would only increase to the point of the murder of James, the brother of Jesus, by the High Priest at the end of this continuing cycle of fraternal violence.

The result of this first appeal to Archelaus was a general revolt which ended in the deaths of three thousand Jews at the hands of the armies of Herod's son and heir. Once again it was the populace opposed to the Herodians. As it had occurred in the past and would reoccur in the future, the bloodshed took place during the Passover festivities, "for it is on these festive occasions that sedition is most apt to break out,"²² revealed Josephus. Archelaus sent a cohort "with orders to restrain by force the ringleaders of the sedition. Indignant at the appearance of the troops the whole crowd (who had 'streamed in from the country for the Passover ceremony') pelted them with stones; most of the cohort were killed, while their commander was wounded and escaped with difficulty."²³ Archelaus thereupon "let loose upon them his entire army" with the result that "three thousand were killed and the remainder fled into the neighboring hills."²⁴

The revolt which took place at the instigation of the followers of Judas and Matthias during Archelaus' first Passover as prospective king was a prelude to an all-out revolt through the Judean-Galilean countryside. Herod's rival siblings were presenting their respective claims for succession before Caesar in Rome. With no local Judean authority present, control was assumed by the highest available Roman authorities in the area. The senior position of Governor of Syria was held by Varus and the imperial procurator for the province of Syria was Sabinus. The entry of the Romans and the exertion of direct control over affairs in Judea and Galilee marks the beginning of what would become a familiar story. Roman greed and exploitation in Judea and Galilee became manifest. Josephus reports that the actions of Sabinus were the cause of this widespread rebellion.

This outbreak had been foreseen by Varus, who, after the sailing of Archelaus, had gone up to Jerusalem to repress its promoters, and, as it was evident that the people would not remain quiet, had left in the city one of the three legions from Syria which he had brought with him; he himself returned to Antioch. It was the arrival of Sabinus which gave the Jews an occasion for insurrection . . . (Upon) the arrival of Pentecost the multitudes flocked in from Galilee, from Idumaea, from Jericho, and from Peraea beyond the Jordan . . . The native population of Judea itself which,

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both in numbers and ardor was preeminent in venting its indignation at Sabinus' avarice (who forced) the guardians of the citadels to hand them over to him and instituted an exacting search for the royal treasures . . . The (Roman) soldiers fell upon God's treasury, now reft of (Jewish) defenders, and plundered it to the amount of some four hundred talents; of this sum all that was not stolen by them was collected by Sabinus . . . The News pressed the siege, making assaults on the fortress, while at the same time they loudly called on Sabinus and his followers to depart and not to stand in the way of men who after such a lapse of time were on the road to recovering their national independence.²⁵

Josephus reports in Antiquities that it was upon the culmination of three simultaneous events, Herod's death, the departure of Archelaus for Rome, and Sabinus' larceny, that the Jews felt "at last they had the opportunity to recover their country's liberty."²⁶ Josephus further states in Jewish War, "at the period of which we are speaking the whole of Judea (was) one scene of guerilla warfare."²⁷

Many rebel groups, each led by its own charismatic leader, surfaced to press their claim for national liberty. One of the rebel chieftains who is of interest because of the locale in which he operated, made his debut upon Herod's death.

At Sepphoris in Galilee, Judas, son of Ezekias, the brigand-chief who in former days infested the country and was subdued by King Herod raised a considerable body of followers, broke upon the royal arsenals, and, having armed his companions, attacked the other aspirants to power . . . He became an object of terror to all men by plundering those he came across in his desire for great possessions and his ambition for royal rank, a prize that he expected to obtain not through the practice of virtue but through excessive ill-treatment of others.²⁸

Sepphoris in Galilee, where Judas, son of Ezekias, raised the flag of revolt was within walking distance of Nazareth, precisely where the Gospels inform their readers that Jesus' father took his small but growing family and there raised and nurtured them. Nazareth will be a subject of further discussion. At this point, however, it is enough to place Jesus' family at the scene of revolutionary activity. Of additional interest is Josephus' claim that Judas son of Ezekias aspired to "royal rank," indicating the messianic aspirations of this and many of the other rebel groups fighting for their nation's liberty.

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The poverty of the rebel groups and the animosity they felt towards their aristocratic Jewish brothers become apparent in Josephus' reports. Not only did Judas, son of Ezekias, plunder those who became his victims. His example was followed by one Simon, a royal slave who also "assumed the diadem" and who "burnt down the royal palace at Jericho and many other stately mansions and would have left 'not a house of any respectability' standing, had he and his band not been attacked by the royal (Herodian) infantry."²⁹ Josephus' haughty aristocratic partialities shine through in his description of these rebel leaders. He complains, forgetting the origins of David the king:

Now, too, a mere shepherd had the temerity to aspire to the throne. He was called Athrongaeus, and his sole recommendation, to raise such hopes, were vigor of body, a soul contemptuous of death, and four brothers resembling himself. To each of these he entrusted an armed band, and employed them as generals and satraps for his raids, while he himself, like a king, handled matters of graver moment . . . It was now that he donned the diadem, but his raiding expeditions throughout the country with his brothers continued long afterwards. Their principal object was to kill Romans and royalists (Herodians) but no Jew, from whom they had anything to gain escaped, if he fell into their hands . . . He and his brothers also applied them-selves vigorously to slaughtering the Romans and the king's (Herodians) men, toward both of whom they acted with a similar hatred, toward the latter because of the arrogance that they had shown during the reign of Herod, and toward the Romans because of the injuries that they were held to have inflicted at the present time.³⁰

The outcome of the rebellion was the defeat of the rebel bands at the hands of the Roman legions under the command of Varus. One of the results of the Roman victories was the capture and burning of the city of Sepphoris and the reduction of its inhabitants to slavery.³¹ Josephus gives no indication of the fate of Judas, son of Ezekias, and his followers in the sacking of Sepphoris, but another Judas whom many scholars identify as the same son of Ezekias appears ten years later. It can be assumed, however, that the Judas who was involved in the original attack on Sepphoris, together with many of his followers and their families, escaped into the hills. As for Sepphoris, after Varus had taken the city, a new population was established and it became loyal to Rome from that time forward.³² Those who had escaped were hunted down by the Roman armies.

Varus then sent part of his army through the country to search for those who were responsible for the revolt (i.e., for those men who were on the road to

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recovering their national independence), and when they were discovered he punished those who were most guilty, but some he released. The number of those who were crucified on this charge was two thousand.³³

Meanwhile, back in Rome, Caesar had been contemplating what decision he would render concerning the succession to the throne of Judea. He was, however, given the opportunity to consider an alternative to the aristocratic rule requested by the two Herodian rival siblings. If only he had foresight enough to grasp at the chance presented to him by the representatives of the people who were allowed by Varus to stand before Caesar, a different configuration would have eventually appeared on the historical kaleidoscope. According to Josephus, who reports the event in both the Jewish War and Antiquities:

There arrived at Rome a delegation of Jews which Varus had permitted the nation to send, for the purpose of asking autonomy. The number of envoys, who had been sent with the consent of the nation, was fifty, and they were joined by more than eight thousand of the Jews in Rome.³⁴

The appearance before Caesar of a delegation of Jews to press for the autonomy of their nation is pregnant with meaning. Josephus admits that it was a legitimate delegation representing the nation, as opposed to the royal contenders who were representatives of only the upper echelons of the aristocracy knowingly loyal to Rome. In other words, the gentlemen were speaking for the populace and pleading with Caesar to allow them to conduct their lives according to their own laws - autonomy. Other than describing the delegates as "certain Jewish deputies," Josephus gives no indication of how they were chosen, by whom they were chosen, or even who they were. Josephus had at his disposal both Herodian and Roman sources. Nicolas of Damascus was his primary source and, in addition, was a participant in the proceedings before Caesar. Josephus, therefore, obviously had exact information as to who specifically comprised this delegation of "certain" Jewish deputies. He chooses to omit naming the personalities involved in pleading for their nation's autonomy. Why? Since both statements emphatically emphasize that the goal of the delegation was to plead for a return to the laws of the national constitution, which autonomy explicitly demands, was the group composed primarily of sophists or "doctors of the law," i.e., Pharisees? Would Hillel have been a member of the delegation? Did Josephus neglect to name the participants because of their positions of leadership in the Pharisaic party? Was this the reason for Josephus' gloss over the composition of the delegation and by whom and how it was chosen? Would the mention of important specific personalities of pre-70 Pharisaic leadership advocating national autonomy have been an embarrassment to post-70 Pharisees eager to collaborate with the conquerors of their nation? These are questions that cannot be answered, but they are legitimately raised. The appearance before Caesar of a delegation of Jews representing the people and asking for a return to the laws of their fathers rounds out the picture of the political environment in

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Judea and Galilee precisely at the time of Jesus' birth. The people were united in their opposition to the aristocratic rule which had brought them to ruin and they chose as their representative those who were their recognized legal authorities to request from Caesar a return to a constitutional form of government.

Accordingly, when permission to speak was given to the Jewish envoys, who were waiting to ask for the dissolution of the kingdom they applied themselves to accusing Herod of lawless acts . . . They implored the Romans to take pity on the relics of Judea and not to fling what remained of it to those who were savagely rending it in pieces, but to unite their country to Syria and to entrust the administration to governor from among them-selves. The Jews would then show that, calumniated though they now were as factious and always at war, they knew how to obey equitable rulers.³⁵

There is one additional factor that should be noted concerning the delegation, "envoys who had been sent with the consent of the nation," and it gives support to the contention herein that the previous generation of Pharisaic leadership under the influence of Pollion and Samaias reached an "understanding" with Herod. If Pollion and Samaias negotiated with Herod and agreed to become reluctant collaborators with his rule providing Herod allowed them to live and to continue their lectures and study of the law, it follows that, with Herod's death, the Pharisaic leadership was obliged to renegotiate its terms with the new suzerain, Caesar. Therefore, they proceeded to Rome to present their arguments suggesting the restoration of constitutional rule. The alternative solution they advanced of replacing aristocratic rule with a nomocracy fell on uninterested and deaf ears. To the Jewish masses that were represented by the delegation before him, Caesar offered nothing except the unspoken promise of more of the same aristocratic misrule. That is exactly what proved to unfold in the ensuing conflict between the masses of Jews opposed to Rome, which had the Jewish nobility and other segments of the upper classes firmly on their side. Caesar, however, no longer had the benefit of Herod's intermediary role in suppressing subversive elements in Judea and Galilee. Rome, now in her own name, maintained an uninterrupted course of action which exacted from certain segments of the Jewish polity an unacceptable and intolerable subservience to foreign domination. The revolutionary elements in Judea and Galilee, which had mushroomed as a result of the combination of Herod's departure from the law and the socio-economic and political inequities that neglect of the law exacerbated, burst out with a vengeance after the hated king's death. When Caesar refused the opportunity presented by Herod's death to channel the emotions of the pent-up nationalistic militants into positive directions, the rebels saw insurrection as the only means by which to attain a return to the law and national sovereignty.

Caesar rewarded Archelaus, not with the title of king, but instead named him ethnarch of half of Herod's

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territory, including Judea. Augustus further stipulated that the title of king would ultimately be his, if he proved worthy of the honor. Augustus further divided Herod's kingdom between two of his surviving sons, giving to Antipas the territory including Galilee,³⁶ thus separating the administration of Galilee from that of Judea. Caesar also saw fit to detach from Archelaus' domain some Greek cities, such as Gaza, Gadara, and Hippos, and add them to Syria. Archelaus' area of administration also included Idumaea and "the district of the Samaritans," who were rewarded by Caesar for not having "joined the rest of the people in revolting."³⁷

Caesar's hope that Archelaus would prove worthy of the title of king was unfulfilled. In the tenth year of Archelaus' rule the leading men among the Jews and Samaritans found his cruelty and tyranny intolerable, and brought charges against him before Caesar.³⁸ As a result Archelaus was banished to Gaul, and:

The territory of Archelaus was now reduced to a province, and Coponius a Roman of the equestrian order, was sent out as procurator, entrusted by Augustus with full power, including the infliction of capital punishment. Under his administration, a Galilean, named Judas, incited his countrymen to revolt, upbraiding them as cowards for consenting to pay tribute to the Romans and tolerating mortal masters after having God for their lord. This man was a sophist who founded a sect of his own, having nothing in common with the others.³⁹

Josephus' rather curt description of Judas the Galilean is more expansive in his report of this notorious revolutionary in Antiquities. What Josephus does admit in the above-noted citation from the Jewish War, however, indicates that Judas' efforts were directed towards revolt from pagan rule. By acknowledging that only God was their Lord, the rebels' overthrow of mortal masters would usher in their hoped-for Kingdom of God. Josephus identifies Judas as a "sophist," another one of his euphemisms for Pharisee. It will be demonstrated that in the report in Antiquities, Judas' unnamed sect was indeed led by Pharisees and agreed with Pharisaic principles totally. The only difference between the general Pharisaic community and the new sect established by Judas was "that they have a passion for liberty that is almost unconquerable, since they are convinced that God alone is their leader and master."⁴⁰ Surely, Josephus did not mean to imply that the school of Pharisaic thought did not consider God to be their only leader and master. Josephus was obviously attempting to dissociate the zealot wing of the Pharisaic party from Josephus' own collaborationist view. While some segments of the Pharisaic school would certainly divorce themselves from any thought that God was not the sole King of kings, they would be willing to accommodate themselves to mortal rule. This was diametrically opposed to the philosophy of the unnamed sect founded by Judas the Galilean and it was upon their refusal to call any man king that they based their activities. "They think little of submitting to death in unusual forms and permitting vengeance to fall on kinsmen and friends if only they may

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avoid calling any man master."⁴¹

The accounts of what transpired in Judea and Galilee when Judas makes his appearance brings into clear focus the contending segments of the Jewish population. The same antagonists that faced each other at the onset of the Maccabean revolt are apparent during this period of Jewish history and would remain consistently opposed to one another until the end of the battle with the fall of Jerusalem in 70 C.E. The masses who were inspired to make a bid for independence during the Maccabean era were led by rebel leaders and others zealous for the law, especially the Hasideans. They were opposed to aristocratic Jews who were willing to abolish the laws of their nation in order to gain favor with pagan suzerains, with the sacerdotal aristocracy taking a leading role in the collaborationist activities. At the time of Judas the Galilean, the identical segments of the Jewish population were absorbed in an identical battle. The masses straining under social and economic disabilities were inspired to revolt by charismatic leaders and others zealous for the law, i.e., Pharisees. The rebel forces from this period on were similarly militantly opposed to their own Jewish nobility, with the sacerdotal aristocracy again playing a leading role, and were bent on insurrection in their attempts to oust the pagan suzerain and restore national independence. Those rebel forces, which were intent upon ousting both their despised upper-class brothers and the pagan overlords so faithfully served by the Jewish aristocracy, were castigated for impiety and sacrilege. As with the Maccabees, the Law was paramount and a return to the law and the sovereignty of God was the ultimate goal. The Kingdom of God that would be inaugurated by the victory of their cause was symbolic of their hope for independence and the torch of liberty was passed from one generation to the next, from father to son, and from brother to brother.

Josephus' report of Judas in Antiquities clearly defined the ideology, activities, and goals of the "intrusive fourth school of philosophy," later to be known as the zealots. It will be demonstrated below that the unnamed sect established by Judas and Saddok, a Pharisee, was actually the sect of the Nazoreans, led in the next generation by, it is suggested herein, Judas' eldest son, Jesus the Nazorean. After Jesus' execution, without trial, following Maccabean and other rebel traditions, Jesus' place of leadership was taken by his brother James. Their goals, ideology, and activities followed exactly the course laid out for them by Judas, the Galilean, a sophist who founded a sect of his own, who would not tolerate mortal masters and had God alone as their Lord.

Josephus' report of Judas in Antiquities recorded events in Judea and Galilee in 6 C.E. when Archelaus was banished, Antipas was awarded the Galilee, and Quirinius was sent to Judea to conduct a census. Jesus would have been approximately twelve years of age.

. . . Quirinius visited Judea, which had been annexed to Syria, in order to make an assessment of the property of the Jews . . . Although the Jews were at first shocked to hear of the registration of property, they gradually condescended, yielding to the arguments of the high priest Joazar . . . to

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go no further in opposition. So those who were convinced by him declared without shilly-shallying the value of their property. But a certain Judas, a Gaulanite from a city named Gamala, who had enlisted the aid of Saddok, a Pharisee, threw himself into the cause of rebellion. They said that the assessment carried with it a status amounting to downright slavery, no less, and appealed to the nation to make a bid for independence. They urged that in case of success the Jews would have laid the foundation of prosperity, while if they failed to obtain any such boon, they would win honor and renown for their lofty aim; and that Heaven would be their zealous helper to no lesser end than the furthering of their enterprise until it succeeded - all the more if with high devotion in their hearts they stood firm and did not shrink from the bloodshed that might be necessary. Since the populace, when they heard their appeals, responded gladly, the plot to strike boldly made serious progress; and so these men sowed the seed of every kind of misery, which so afflicted the nation that words are inadequate. When wars are set afoot that are bound to rage beyond control, and when friends are done away with who might have alleviated the suffering, when raids are made by great hordes of brigands and men of the highest standing are assassinated, it is supposed to be the common welfare that is upheld, but the truth is that in such cases the motive is private gain. They sowed the seed from which sprang strife between factions and the slaughter of fellow citizens . . . Here is a lesson that an innovation and reform in ancestral traditions weighs heavily in the scale in leading to the destruction of the congregation of the people. In this case certainly, Judas and Saddok started among us an intrusive fourth school of philosophy; and when they had won an abundance of devotees, they filled the body politic immediately with tumult, also planting the seeds of those troubles which subsequently overtook it, all because of the novelty of this hitherto unknown philosophy . . . My reason for giving this brief account of it is chiefly that the zeal which Judas and Saddok inspired in the younger element meant the ruin of our cause.⁴³

Josephus further describes Judas to his audience by reminding his readers that the rebel was "Judas surnamed the Galilean - that redoubtable doctor who in old days under Quirinius, had upbraided the Jews for

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recognizing the Romans as masters when they already had God."⁴⁴ Josephus further describes a certain Eleazar, leader of the infamous Sicarii, as "a descendant of the Judas who, as we have previously stated, induced multitudes of Jews to refuse to enroll themselves, which Quirinius was sent as censor of Judea."⁴⁵ In Antiquities Josephus reports the crucifixion of two of Simon's sons, James and Simon, coincidentally (?), the names of two of Jesus' brothers.⁴⁶ There again Josephus reminds his readers that "this was the Judas who had aroused the people to revolt against the Romans while Quirinius was taking the census in Judaea."⁴⁷

Part II: Enter Jesus

Part Two

Enter Jesus

Chapter I

Sources

The closest sources available to both historians and theologians concerning the birth, life, and death of Jesus and the activities of the group of families who continued to carry on after his execution are the New Testament writings including the Gospels, Acts of the Apostles, and Epistles of Paul. There is a much discussed and controversial account concerning Jesus in the writings of Josephus, but it does not concern itself with his early life, the subject now under discussion.

The Gospels were composed at least seven decades after his birth, and at most more than a century after the fact. Only two of the Gospels, Matthew and Luke, were concerned with the details of Jesus' birth and childhood. The author of Luke takes pains to acknowledge that his narrative was one of several attempts to set the record of Jesus' mission straight. "Many writers have undertaken to draw up an account of the events that have happened,"¹ said the author in his introductory statement. The unknown author of Luke was confirming the fact that he, himself, was not an eyewitness to the activities of the group he was attempting to describe. He was merely reviewing and revising earlier attempts to tell the story of Jesus. He claims to have been basing his version upon traditions handed down by the original eyewitnesses and servants of the Gospel (i.e., tale, story). This is a problematic statement which should be analyzed. It will be demonstrated below that, according to Paul's own testimony, there were many gospels circulating in the Graeco-Roman world at the same time that he, Paul, was promulgating his. Paul condemned each of the variant gospels, denigrating them as invalid and to be ignored totally by his congregants. It should be assumed, therefore, that the traditions handed down by the original eye-witnesses and servants of the Gospel referred to by Luke were, in fact, those traditions coming from Paul and his associates. It can be stated with some certainty that Luke's accounts were not based on traditions emanating from the original Jewish-Christian community in Jerusalem for several reasons, the most important of which is that they completely rejected the Gentile-Christian concept of the virgin birth as well as the claim that Jesus' messianic personality identified him as the son of God. Eusebius has already been cited for his report of certain Jewish-Christian sects of whom he was aware and their firm belief that Jesus was "the child of a normal union between a man and Mary."² A more recent study by Shlomo Pines studied the Jewish Christians in the early centuries of Christianity. Pines evaluated a document deriving from a community which had a "preoccupation with the Hebrew language (and) thought of themselves as lineal descendants of a community in which Hebrew was the written (and, perhaps, also, at least in

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part, the spoken) language . . . These Jewish Christians . . . preserved an apparently uninterrupted tradition which bore witness to their descent from the primitive (wholly Jewish) Christian community of Jerusalem."³ According to Pines, these texts attempts "to disprove the doctrine that Jesus was the son of God and to show that he was the son of a man . . ." Furthermore, Pines explains, "In connection with the fact that Jesus sometimes refers to God as his Father, our text refers . . . to an explanation based on an alleged particularity of the Hebrew language 'which (was) the language of Christ.' According to this explanation, which is backed up by a reference to Old Testament passages, the word 'son' may be applied in Hebrew to an obedient, devoted and righteous servant and the word 'father' to a ruling master."⁴ An additional factor which would disprove Luke's claim that he based his narrative on traditions coming from the original community of Jews in Jerusalem who followed Jesus is that Paul forbade any contacts between his congregation and the congregation of Jews in Judea, whom he derisively referred to as Jerusalem. Eusebius, writing some three hundred years after the fact, offers the first historical evidence of the flimsy foundations upon which the stories of Christian origins were built.

I trust that kindly disposed readers will pardon the deficiencies of the work (an attempt to write a history of the Church), for I confess that my powers are inadequate to do full justice to so ambitious an undertaking. I am the first to venture on such a project and to set out on what is indeed a lonely and untrodden path . . . As for men, I have failed to find any clear foot-prints of those who have gone this way before me; only faint traces, by which in differing fashions they have left us partial accounts of their own lifetimes . . . Thus from the scattered hints dropped by my predecessors I have picked out whatever seems relevant to the task I have under-taken plucking like flowers in literary pastures the helpful contributions of earlier writers . . . No previous Church historian has been interested in records of this kind.⁵

Eusebius refers to several of his predecessors and unintentionally confirms the contention herein that the material found in the Gospels concerning the historical Jesus comes from sources other than his own immediate group of followers. He mentions Ignatius, who took upon himself the task of warning the primitive gentile Christian communities "to guard most carefully against the heresies (i.e., other gospels) which were then first becoming prevalent and (he) exhorted them to hold fast to the apostolic tradition."⁶ Eusebius also refers to Papias, who was a con-temporary of the early second-century Ignatius. Papias admits to never being an eyewitness of even the apostles, let alone Jesus himself. Of the author of the Gospel according to Mark, Papias confirms: "Mark, who had been Peter's interpreter, wrote down carefully, but not in order, all that he remembered of the Lord's sayings and doings. For he (Mark) had not heard the Lord or been one of his followers, but later, as I said one of Peter's." Of

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Matthew, one of the authors who takes an interest in the birth and childhood of Jesus, Papias states: "Matthew compiled the Sayings in the Aramaic language, and everyone translated them as well as he could."⁷

Another factor that must be considered when referring to the Gospels in order to reconstruct the life and activities of the Jesus of history is the fact that the Gospels as we now have them have been reworked by unseen hands. There were continuous charges of heresies and corruption, of working and reworking all of the writings of the New Testament before they reached their finalized forms. Even the epistles of Paul were not immune to the suspicion of tampering by others who saw it in their interests to bend the writings to their own specific interpretations. Marcion, who was excommunicated by the newly developing Gentile-Christian church in 144 C.E. asserted that:

the first generation of Jewish Christians had misunderstood and misinterpreted the mind of Jesus . . . The assertion that the first (Jewish) Christians had misinterpreted their Master was necessary to Marcion because it was clear that the New Testament writings presupposed continuity between the Old and the New Covenants. Marcion concluded that the documents had been considerably corrupted by the Judaizers of whose insidious methods St. Paul complained in the epistle to the Galatians. He therefore set about the task of restoring the true text. St. Paul was his hero, but the Pauline epistles he found interpolated and altered by Judaizing interests anxious to make the apostle say that the Old Testament contained divine revelation. Even there cuts and restorations had to be made. In the case of the Gospels Marcion could take a shorter way. He took it for granted that only one could be authoritative, and decided that it must be St. Luke's . . . This text also, had been corrupted by Judaizers. Moreover, the original text, Marcion believed was the work of Paul himself, and he, therefore, undertook to establish the authentic text of Paul's Gospel as it was before his uncomprehending friends and disciples had altered it .⁸

Eusebius also refers to certain writings and versions of Jesus' life and activities that were circulating during his own time (262-339 C.E.). Using Josephus' Antiquities as his source to prove the veracity of a point he was attempting to establish, Eusebius emphasized: "This clearly proves the forged character of the 'Memoranda' so recently published, blackening our Savior, at the very start the note of time proves the dishonesty of the forgers . .

"⁹

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Concerning personalities other than Jesus, including his father and mother, who made up the original Jewish-Christian community, there is even less material with which to reconstruct the historical reality. Chadwick in his history of "The Early Church" concludes that:

While the Pauline letters and the Acts of the Apostles tell us something of the development of the Gentile communities, we know relatively little of the mother-church in Judea. Most of the twelve disciples disappear from history only Peter, John and James the Lord's brother are more than names. By the third century romantic legends began, describing the missionary travels of the twelve . . . But these stories are like the medieval legends which associate James the Apostle with Compostella or Joseph of Arimathea with Glastonbury. They are derived from the apocryphal romances about the apostles which became widespread popular reading in the latter half of the second century . . .¹⁰

The investigator, therefore, is left in an extremely delicate position. Despite the fact that all of the New Testament writings are not only late, but also corrupted versions of earlier literary attempts by outsiders to tell the story of Jesus's birth, life, and death, as well as the later activities of the community of Jews who continued his work, those sources are the only materials available. It would as a result seem difficult if not impossible to ferret out any facts of historical veracity concerning the group under discussion. The tendentious nature of our sources, however, provide a tantalizing opportunity rather than an insurmountable obstacle to overcome. The knowledge that New Testament writings are telling a story that was obviously a distortion of reality impels the investigator to search for the clues that will explain the misrepresentations and contradictions found in the Gospel accounts of the life and activities of the historical Jesus and his followers. Paradoxically, it is Paul, who nowhere refers to the living Jesus, who provides the key to obtaining the best information with which to attempt a reconstruction of the activities of the group under discussion. If, at the same time that the New Testament writings are consulted, reference is made to Josephus, other Graeco-Roman sources and recent findings of scholarly research, some realistic conclusions can be reached.

Chapter II

Who was Jesus' Father?

Since as has been stated above, the community of Jews who joined Jesus, including members of his own family, believed that Jesus was "the child of a normal union" between a man and a woman, they obviously knew exactly who the man was. The first task, therefore, is to attempt to round out the personality of the man who fathered Jesus, the man he called "Abba." Paul, who was the only person among our sources to have had personal contact with members of Jesus' immediate family and closest associates, does not refer to Jesus's father even once. It is fair to assume that in Paul's conversations with Jesus' intimate associates there was some discussion of both Jesus' and James' father. Since he certainly had concrete information concerning Jesus' parentage, his neglect of its mention must have been deliberate, either on his part or on the part of later writers who might have revised Paul's letters. The only logical conclusion for this glaring omission in Paul's writings concerning the father of Jesus was that the truth of his identity was an embarrassment to him. It, therefore, became necessary to ignore the issue rather than to confront it. It can be similarly assumed that, if Paul was aware of the truth of identity of Jesus' father, the authors of the gospels were likewise informed and purposely chose to alter the true facts concerning Jesus' background. It obviously did not work to their advantage to speak in any detail concerning the man who fathered and raised Jesus, James, and their several brothers and sisters, and, they, therefore, did their best to obfuscate the truth. This attempted cover-up best explains the wide discrepancies between the two genealogies in the gospels of Matthew and Luke.¹

The authors of the Gospels refer to a man named Joseph as the one who raised Jesus. Taken literally, of course, this could be the authors' admission that Jesus was claiming the title of the "Messiah ben Joseph" to whom reference is made above, rather than the Messiah of the house of David. There may be a kernel of historical truth in the suggestion that Jesus considered himself the Messiah ben Joseph. Despite the claims of some gospel accounts and the genealogical charts tracing Jesus to the house of David, modern research and other information found in the Gospels indicate that Jesus' birth had no connection whatsoever with either Bethlehem or the lineage of the royal house of David. This will be discussed below when the location of Jesus' birth is raised. At the moment, however, since it has been suggested that Paul and the authors of the Gospels were desperate to bury the identity of Jesus' father in mystery, it can be assumed that literary license was taken in naming the man Joseph, who in reality was known to his contemporaries by another name.

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According to Schurer² it was the usual custom among Jews at that time for marriage to take place when the male was approximately seventeen or eighteen years of age and, presumably, the female somewhat younger. Pictorial and sculptural representations of Jesus' parents have, contrary to reality, portrayed the mother as radiant in her youthful and innocent virginity and the father as an elderly, impotent gentleman. This is an enduring image that would be difficult to dispel, but if Jesus' parents were typical of the usual young-married Jewish couples of their nation, and they were, the father would have been a virile teenager entering into the state of marriage with his young bride. The fecundity of the young couple is obvious for the Gospels inform their readers that Jesus was the eldest of five sons and some sisters.³

There is additional information that can be gleaned from the Gospel accounts concerning the identity of Jesus' father. He was a native of the Galilee who made his home in or near historic Nazareth.⁴ He was a carpenter.⁵ Furthermore, he was "an upright man" who together with his young bride produced a family which "fulfilled all the prescriptions of the law of the Lord" including the observation of the command to "go every year to Jerusalem for the feast of the Passover." The author of Luke con-firmed that Jesus' parents made annual trips from the Galilean countryside to the nation's capital at least until Jesus reached the age of twelve.⁶ At that point in Jesus' life and in the pages of the Gospels, Jesus' father exits from the scene. It was at that point in time that Judas the Galilean raised the standard of revolt in Galilee and Judea, protesting the census of Quirinius and the payment of tribute to Caesar.

These are the only tangible clues the authors of the Gospels allow to be divulged concerning the identity of Jesus' father. However, by a careful examination of the discrepancies that are apparent in the Gospel accounts of Jesus' birth and by removing both the obvious and subtly concealed historical inaccuracies found in the Gospels, a more fully developed picture of the personality of the man who fathered Jesus will emerge. It should be pointed out, however, that not until the Gospel accounts of the arrest and execution of Jesus by Pilate are discussed will an identification by name of the man called "Abba" be possible. At this point it is enough to say that the authors of the Gospels did have concrete information of the true identity of Jesus' father. Because of the embarrassing nature of that information, unlike Paul who chose to ignore the name of Jesus' father and his activities, the authors of the Gospels were obliged to conceal the true facts as best they could. The first step taken by the authors of the Gospels in this subterfuge was to change the man's name from what they knew it was to "Joseph." By choosing the name Joseph however, they unintentionally let slip an important clue to both Jesus' identity and that of his father. It cannot be denied that Jesus was inordinately proud of his father's identity and based his mission in life on his father's teachings. The authors of the Gospels, coming from a pagan milieu, saw in Jesus' sonship familiar pagan concepts and therefore conceived of Jesus as the son of God. It has been noted more than once and will be emphasized again that the community of Jews who followed Jesus in his mission of national salvation never accepted, indeed, as Jews could never have contemplated, the suggestion that Jesus was the son of God in its pagan sense. Pines has attested

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that the writings of the Jewish-Christian community he studied, which is dated several centuries after the fall of Jerusalem,⁷ applied the Hebrew word "ben," i.e., son, "to an obedient, devoted and righteous servant and the word 'father' to a ruling master."⁸

Therefore, when in the Gospel according to Mark, Jesus is confronted by the high priest with the provocative question, "Are you the Messiah, the Son of the Blessed One?," Jesus' affirmative response indicated one or two, or a combination of both, interpretations. Jesus either meant that he was, indeed, the messiah, an obedient, devoted, and righteous servant of God, and/or he was intending to fulfill the role of the messiah according to the tradition handed on to him by his father. Jesus admitted to his aspirations of becoming the nation's messiah, but in the tradition of the Messiah ben Joseph and the authors of the Gospels in their own convoluted fashion reluctantly confirmed Jesus' proud affirmation of that identity.^{9,10,11}

Chapter III

When and Where was Jesus Born?

This study is concerned with the date and place of Jesus' birth for several reasons, first and foremost of which is to place Jesus in his proper historical context. The authors of the Gospel according to Mark and John chose to follow Paul's lead and ignore the details of Jesus' birth and early childhood experiences. Both of the above-mentioned Gospels acknowledge that Jesus' native place was in the Galilee. There is no reference to any connection Jesus might have had with Bethlehem. In fact, John specifically notes that Jesus did not come from the city of David.

Others were claiming, 'He (Jesus) is the Messiah.' But an objection was raised: 'Surely the Messiah is not to come from Galilee? Does not Scripture say that the Messiah, being of David's family, is to come from Bethlehem, the village where David lived? In this fashion the crowd was sharply divided over him . . .'¹

John is considered by some scholars as the last of the Gospels, to be dated between 90 and 100 C.E. or later. Other scholars consider "the criteria for dating the work" to be evasive as well as its author and place of origin,² which some historians believe to have been either Ephesus or the Syrian city of Antioch.³ In its final form and after passing through many unknown hands editing out or including in the information desired to be passed on to posterity, the place and date of Jesus' birth are ignored. The Gospel mentions the man Joseph only twice, referring to Jesus as "son of Joseph from Nazareth." The second instance, the author has the Jews incredulously ask one another, "Is this not Jesus, the son of Joseph? Do we not know his father and mother?"⁴ What is evident in all of the Gospels including John, the last, is that Jesus claimed the Galilee as his native place and was known not only as a Nazorean but primarily as a Galilean. In addition, it is apparent in all of the Gospel accounts that, though Jesus roamed the Galilee in his efforts to enlist its Jewish inhabitants to his cause and where "the people there welcomed him,"⁵ he was expelled from his native village whose inhabitants rejected his message. "No one esteems a prophet in his own country," complained Jesus. Jesus traveled the length and breadth of Galilee, including Cana, Tiberius, Capernaum, and other places, with some short but necessary passes through Samaria and, of course, according to John as well as Luke, made visits to Jerusalem in Judea in order to celebrate the Passover festival which was commanded by law. There is no evidence in any of the Gospels that Jesus ever set foot in Bethlehem or had any

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connection with David's village in any manner whatsoever.

The author of John chose to ignore the date of Jesus' birth but since Jesus' death at the hands of Pilate is, of course, confirmed by John, Jesus' birth would have taken place in the generation of the fathers described above. There are, in addition, distinct clues which will enable the investigator to uncover the name of the village in which Jesus was actually born. Moreover, the same hints are consistently found in all of the Gospel accounts of Jesus' date and place of birth.

1. The place was in the Galilee in the vicinity of historical Nazareth.
2. His father was well enough known to have been remembered by its residents.
3. It was a place to which Jesus could not return because its inhabitants rejected the message of salvation he was advocating.

The Gospel according to Mark begins with Jesus' adult life and his association with another messianic pretender, John the Baptist. There is no mention in Mark of any connection Jesus might have had with Bethlehem. Mark relates the same tale of rejection afforded Jesus by the inhabitants of his native place. Mark does not name the village but simply states:

When the Sabbath came he began to teach in the synagogue in a way that kept his large audience amazed . . . Is this not the carpenter, the son of Mary, a brother of James and Joses(Joseph) and Judas and Simon? Are not his sisters our neighbors here? They found him too much for them . . . Their lack of faith distress(ed) him. He made the rounds of the neighboring villages instead, and spent his time teaching.⁶

Luke and Matthew are the only two gospels that refer directly to the place and date of Jesus' birth. Their accounts are not only contradictory but are filled with glaring historical inaccuracies, at least one of which has been labeled by Schurer as an "historical absurdity." Both Luke and Matthew indicate their knowledge of certain historical events of the times they were reporting, i.e., Luke dated Pontius Pilate's procuratorship to the "fifteenth year of the rule of Tiberius Caesar, when Herod Antipas was tetrarch of Galilee and his brother Philip was tetrarch of other regions in the area," and, Matthew knew of Archelaus' appointment to the rule of Judea after Herod's death, and in fear of the new tyrant had Joseph settle in the area out of Archelaus' jurisdiction and move to the region of Galilee.⁷ The only explanation for the errors found in both Luke and Matthew is that they were deliberately inserted for the purpose of obscuring the true facts of Jesus' identity. In their attempts to remove from Jesus and his family any taint of suspicion of seditious activities, Luke and Matthew not only collaborated in the effort to falsify his name, but they additionally removed Jesus' father completely from the revolutionary environment of Galilee and

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Judea before and after Herod's death and the appointment by Caesar of Archelaus to rule Judea.

According to the Gospel of Luke, Jesus was conceived while his parents resided in a town in the Galilee.⁸ After Jesus' conception Luke informs his readers that, due to Roman regulations concerning a census, Jesus' father was required to "register each to his own town. And, so Joseph went from the town of Nazareth in Galilee to Judea, to David's town of Bethlehem - because he was of the house and lineage of David."⁹ According to Luke, the teenage couple's and their infant son's stay in Bethlehem was a very brief one. After observing meticulously the laws of their nation by having Jesus circumcised on the eighth day and purifying themselves "according to the law of Moses, the couple brought him up to Jerusalem so that he could be presented to the Lord, for it is written in the law of the Lord, 'Every first-born male shall be consecrated to the Lord.'"¹⁰ Upon fulfilling their obligations to the laws of the Mosaic Code, the family immediately retraced its steps and returned to its native place.

When the pair had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee and their own town of Nazareth. The child grew in size and strength, filled with wisdom and the grace of God was upon him.¹¹

Other than annual trips to Jerusalem for the feast of Passover, Jesus spent his childhood and adolescence in Galilee and "was obedient to" his parents.

In the same account, Luke dates the birth of Jesus to "the days of Herod, king of Judea." Historians have dated Herod's death to approximately 4 B.C.E. The usual human gestation period is nine months, but the author of Luke subsequently dates Jesus' birth to the census of Quirinius which took place in 6 C.E. after the banishment of Archelaus by Caesar, which was ten years after Herod's death. The census of Quirinius has been the subject of intense scholarly research as a result of the historical inaccuracy of Luke's testimony. Schurer is one scholar who delves into the depth of Luke's error in dating Jesus' birth to the census of Quirinius. His conclusions are of interest for the purpose of dating and placing the birth of Jesus.

1. It was quite in order for Quirinius to organize a Judean census in A.D. 6/7 for by that time the territory had become a province . . . A Roman census could not have been carried out (however) in Palestine during the time of King Herod . . . It is unthinkable that a Roman census should have been organized within the bounds of his (Herod's) kingdom.
2. A census held under Quirinius could not have taken place in the time of Herod, for Quirinius was never governor of Syria during Herod's lifetime.

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3. Under a Roman census, Joseph would not have been obliged to travel to Bethlehem, and Mary would not have been required to accompany him there . . . In a Roman census, landed property had to be registered for taxation in the locality within which it was situated. Moreover, the person to be taxed had to register in the place where he lived . . . By contrast, Luke's report that Joseph traveled to Bethlehem because he was of the house of David implies that the preparation of the taxation lists was made according to tribes, genealogies and families, which was by no means the Roman custom. In addition, it is very doubtful whether a registration according to tribes and genealogies was possible; many were no longer able to establish that they belonged to this or that family.¹²

Schurer's findings demand logical conclusions. The first is based on that scholar's contention that the purported trip of Joseph and Mary from their home in the Galilee in the tetrarchy of Herod Antipas to the New Roman province of Judea in order to be enrolled in the census is "an historical absurdity."¹³ Therefore, the family did not travel to Bethlehem and Jesus was conceived and born somewhere in the Galilee in the vicinity of modern Nazareth. The date of his birth was during the last years of Herod, king of Judea. Luke's attempt to remove Jesus' family from Galilee to Bethlehem during the period of violence that preceded Herod's death are without foundation. Further-more, Schurer's findings discredit the attempt on the part of the authors of the Gospels to attribute Jesus' lineage to the house of David. The Gospel accounts of Jesus' genealogy are in themselves mystifying. They adapt the pagan concepts of the virgin birth of Jesus in which God is considered his father and yet they trace his lineage not to his mother's heritage but to that of his "adoptive" father. At any rate Schurer's statement that during the period under discussion "it was very doubtful whether a registration according to tribes and genealogies was possible (and) many were no longer able to establish that they belonged to this or that family" further eliminates any linkage Jesus or his father might have had with the house of David, i.e., Jesus did not consider himself the Messiah of David.

The information obtained concerning the date and place of Jesus' birth sets Jesus firmly in revolutionary Galilee and Judea. Luke additionally corroborates Mark and John in their reports that Jesus was banished from his home village.

Jesus returned . . . to Galilee, and his reputation spread throughout the region. He was teaching in their synagogues, and all were loud in his praise. He came to Nazareth where he had been reared and entering the synagogue on the Sabbath as he was in the habit of doing, he stood up to do the reading . . . Is this not Joseph's son? He said to them, 'You will doubtless quote me the

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proverb, 'Physician heal thyself,' and say, 'Do here in your own country the things we have heard you have done in Capernaum,' But in fact he went on, 'no prophet gains acceptance in his native place'. . . At these words the whole audience in the synagogue was filled with indignation. They rose up and expelled him from the town, leading him to the brow of the hill on which it was built, . . . and intending to hurl him over the edge. . .¹⁴

The information derived from Luke, after eliminating the historical inaccuracies and absurdities, offers a fuller picture of the events surrounding Jesus' birth. Once the stumbling block of the census of Quirinius is removed, obviating the necessity of having Jesus' young parents travel from their home in Galilee to Bethlehem, it becomes clear that Jesus was indeed conceived and born in the revolutionary environment of Galilee before Herod's death. The census of Quirinius, however, should not be dismissed as irrelevant to the story of Jesus' birth, as it was related by Luke. The census, taken in 6 C.E., was of obvious importance to Luke, for he clearly associates it to Jesus' birth. The conjunction of Jesus' birth, which in reality took place not in Bethlehem but in Galilee some time before Herod's death in 4 B.C.E., with the census of Quirinius in 6 C.E. raises the suspicion that, perhaps, literary symbolism was intended by Luke. Josephus had indicated that the census of Quirinius commanded by Caesar when Judea was taken from Archelaus and added to Syria, gave birth to the revolt sponsored by Judas the Galilean. Judas the Galilean in Josephus' mind became the father of the revolutionary movement in Judea. It was Judas' activities and to his establishing "a sect of his own" that "filled the body politic immediately with tumult, also planting the seeds of those troubles which subsequently overtook it," that Josephus attributed the nation's ruin. Could Luke have been subliminally acknowledging that Jesus was born of the father of revolution, Judas the Galilean? It is suggested herein that that was exactly what Luke was, unconsciously, admitting. When the events surrounding Jesus' execution are examined and the historical absurdities as they were reported to have occurred are likewise removed, the link that ties Jesus to Judas the Galilean will become firmly sealed and their father-son relationship will become apparent. At the moment however, Luke's testimony that Jesus' parents, loyal to the laws of the Mosaic Code, made annual trips to Jerusalem in order to celebrate the Passover festivities, confirms that the family would have been in Jerusalem during the fateful year of 6 C.E. when Judas the Galilean incited the Jewish masses to revolt by refusing to pay the tribute to Caesar.

A careful analysis of the Gospel according to Matthew, discarding the historical inaccuracies and misrepresentations found therein, will substantiate what has already been culled from the previous three Gospels concerning Jesus' date and place of birth. Matthew, too, places the scene of Jesus' activities in the Galilee, claiming that "Jesus toured all of the Galilee" and referring to him as "Jesus, coming from the Galilee."¹⁵ Although Matthew does place Jesus' birth in Bethlehem, he never again refers to that village in his Gospel, never refers to Jesus of

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Judea or Jesus of Bethlehem, but only to Jesus the Nazorean or Jesus the Galilean.¹⁶ Matthew similarly confirms the assertion made by all of the previous Gospels mentioned that, though Jesus' parents and siblings were well known in the town they called home, Jesus, in his adult years, was rejected by the inhabitants of the village.

Jesus next went to his native place and spent his time teaching them in their synagogue . . . Isn't this the carpenter's son? Isn't Mary known to be his mother and James, Joseph, Simon and Judas his brothers? Aren't his sisters our neighbors? Where did he get all this? They found him altogether too much for them. Jesus said to them 'No prophet is without honor except in his native place, indeed in his own house.' And he did not work many miracles there because of their lack of faith.'⁷

The author of Matthew offers the investigator some additional information with which to calculate the approximate date of Jesus' birth, although the information comes from a flight of imagination on his part. The episode, known as the Massacre of the Innocents, is referred to by Grant as "a myth allegedly fulfilling a prophesy by Jeremiah and mirroring history's judgment of the great but evil potentate Herod, arising from many savage acts during the last years before his death in 4 B.C.E."¹⁸ Herod's tyranny was well-known in the ancient world. The reports of his murder of his own children circulated throughout the empire and were well enough known for there to be a popular but accurately cruel joke bandied about concerning his parental love. "It is better to be Herod's pig than his son," they said. In 7-6 B.C.E. Herod commanded the slaughter of his two sons by the Hasmonean Miriamme. Herod died in 4 B.C.E. Sometime before his death, informed of the birth of a child who would challenge and rival his power, Herod "ordered the massacre of all of the boys two years old and under in Bethlehem, making his calculation on the basis of the date he had learned from the astrologers."²⁰ Basing our deductions on Matthew's calculations and by subtracting two years from Herod's date of death, Jesus' birth can be assumed to have taken place around 6 C.E., exactly within the time period in which Herod had his two young sons executed.

Matthew, in his attempt to divert attention from the true identity of Jesus' father and from the cause he espoused and activities he advocated, insinuated a new element into the Jesus birth story. Although he does confirm Luke's testimony that Jesus was born "during the reign of Herod," Matthew contradicts Luke's assertion that Jesus' teen-age parents came from the Galilee to journey to Bethlehem in order to register for the census of Quirinius. Furthermore, Matthew nowhere assigns the date of Jesus' birth to that census and, in fact, does not mention it at all. Matthew prefers to have his readers believe that Bethlehem, not Galilee, was the native place of Jesus' parents, although he never mentions the name of that village again in his account of Jesus' life. Matthew, like the other authors, is anxious to remove Jesus' parents from the revolutionary environment of Galilee and Judea. He accomplishes his goal by having them exit the area, although Matthew does admit the father fled in fear of Herod's

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wrath, only to return after Herod's death. "Get up, take the child and his mother, and flee to Egypt . . . Herod is searching for the child to destroy him . . . and he stayed there until the death of Herod."²¹ The flight into Egypt was evidently a figment of Matthew's imagination concocted in order to remove Jesus' father totally from the scene of revolution in Judea and Galilee before and after Herod's death. Such a sojourn is nowhere mentioned in any other gospel and there seems to be no such memory of Egypt as being part of Jesus' lifetime and activities. Given the political situation at the time of Jesus' birth, Egypt would have been an unlikely place for rebels from Judea and Galilee to flee. Herod's secret police and informants had a wide latitude in aiding him to command his police state. Any real or potential rivals to Herod's position would have been eagerly hunted down, and Egypt would not have been the place for them to hide. Among the many privileges granted to Herod, and to no other of the Roman vassal kings, was the right of extradition. In the mad state of his last years, Herod certainly would have exercised that right bestowed on him by Caesar if a rival was known to have been in Caesar's personal province of Egypt. Herod would, therefore, have searched out the fugitives, would have had them returned to his own jurisdiction, and would have had them eliminated forthwith - without trial.

Herod's formidable influence extended, moreover, beyond his realm to his friends abroad; for no other sovereign had been empowered by Caesar, as he had, to reclaim a fugitive subject even from a state outside his jurisdiction.²²

While the flight into Egypt can be discounted, there is no doubt that Jesus' father, in fear of Herod, fled from the tyrant's search. The reader should be reminded that, during this period preceding Herod's death and after, including the period in which Archelaus and his brother Antipas were competing for the rule of Herod's kingdom, Galilee and "the whole of Judea (was) one scene of guerilla warfare"²³ That period included the revolt inspired by the two doctors of the law Judas and Matthias, Judas the son of Ezekias who attacked the town of Sepphoris, the revolt in Jerusalem occasioned by Archelaus' massacre of thousands of Jews, and the revolt that resulted from Sabinus' activities and raid on the Temple treasury. Furthermore, the period also included the suppression by Varus of revolts by the "men who after such a lapse of time were on the road to recovering their national independence."²⁴ Varus' methods of suppression included the imprisonment of "the less turbulent individuals" and the crucifixion of about two thousand of the most culpable.²⁵ Not to be forgotten is the sacking of the Galilean town of Sepphoris and the selling of its inhabitants into slavery by the conqueror Varus, thereby necessitating its repopulation with new inhabitants. The newcomers from that point on reject the appeals by the revolutionaries led by Judas, son of Ezekias, and others opting for insurrection and become firmly loyal to Rome.

It was during the same period of Jesus' birth and early childhood that a delegation of Jewish leaders appeared in Rome to protest the succession to

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Herod's title by either of his two sons, and requested of Caesar that the rule of law be restored to the Jewish people. The author of Matthew confirms that Jesus' father, having heard of Archelaus' being granted the rule of Judea and in fear of his rule, took his family and moved to Galilee. But after Herod's death, an angel of the Lord appeared in a dream and said to Joseph in Egypt with the command: 'Get up, take the child and his mother, and set out for the land of Israel.' Those who had designs on the life of the child are dead. He got up, took the child and his mother and returned to the land of Israel. He heard however, that Archelaus had succeeded his father Herod as king of Judea, and he was afraid to go back there. Instead, because of a warning received in a dream, Joseph went to the region of Galilee. There he settled in a town called Nazareth. In this way what was said through the prophets was fulfilled: 'He shall be called a Nazorean.'²⁶

Of course, it cannot be imagined that Jesus' father, a humble carpenter, was among the fifty delegates chosen by the nation and allowed by Varus to journey to Rome in order to request the reinstitution of the rule of law. It can be stated with certainty, however, that Jesus' father, who had been opposed to Herod, would, of course, be a member of the constituency represented by the nation's chosen representatives protesting Archelaus' succession to Herod's title. The Gospel according to Matthew takes pains to note that Jesus' father had fled from the long arm of Herod's fury and had similarly refused to acknowledge Archelaus' authority in Judea. Jesus' father, therefore, opposed to Herod, opposed to Archelaus, and opposed to all other Herodians clamoring for a share of Herod's title, was a member of that group of Jews advocating either autonomy or revolt.

What has been deduced from the above dissection of the Gospels pertaining to the date and place of Jesus' birth can be related very briefly.

1. Jesus was born during the last years of Herod's reign approximately between the years 4 and 6 B.C.E.
2. Jesus was not born in Bethlehem and was in no way connected to the house of David.
3. Jesus was born in a village in the Galilee near present-day Nazareth to a teen-age couple steadfastly loyal to their nation's laws and quick to obey the commands of the national constitution.
4. Except for the annual visits to Jerusalem in order to celebrate the Passover festivities, Jesus spent his entire youth and adolescence in the Galilee.
5. Jesus' family, especially his father, was well-known in their original place of residence.
6. By the time Jesus had grown to adulthood, however, the residents of his native place turned him away

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because the content of the messages he was propounding was "too much for them."

The Gospels are unanimous in naming the village that Jesus called home Nazareth. According to the Gospel of Matthew it was from Nazareth that the appellation "Jesus the Nazorean" was derived

There he settled in a town called Nazareth. In this way what was said through the prophets was fulfilled: 'He shall be called a Nazorean.'

The Gospel according to John relates that Pilate had inscribed on the cross on which Jesus was crucified "Jesus the Nazorean, the King of the Jews."²⁷ Mark, while not using the term "Nazorean" does cite Jesus on several occasions as "Jesus of Nazareth" and as a Galilean.²⁸

Luke similarly prefers "Jesus of Nazareth" and on at least one occasion cites the opposition to Jesus' activities by the inhabitants of one village: "Leave us alone, Jesus of Nazareth. Have you come to destroy us?"²⁹ Luke is considered by scholars to have been the author of Acts of the Apostles. Luke refers to Jesus in Acts as "Jesus, the Nazorean." His followers were noted by their contemporaries as members of a group advocating a "new way which they call a sect . . . the Nazoreans." The author of Gospels describes the sect as one notorious for stirring "up sedition among the Jews all over the world."³⁰ Matthew refers to Jesus as "the Nazorean"³¹ as well as "the Galilean," and as cited above attributes Jesus' title to the village of Nazareth so that in fulfillment of a prophecy Jesus could be called a Nazorean.

There are two grave errors in the Gospel accounts naming Jesus' native place as Nazareth and in Matthew's claim that a prophetic utterance declared "He shall be called a Nazorean."

1. The verse which Matthew claimed fulfilled "what was said through the prophets is, according to scholars, 'an unidentifiable prophetic text.'"³²

2. There was no village named Nazareth at that point in time in the Galilee. No such place as Nazareth can be found noted in any books of the Old Testament, in Josephus, or in the Talmud and so far research has not uncovered such a place by that name.

Nazareth is not mentioned in non-Christian sources until the third or fourth century when it was recorded in an inscription found at Caesarea . . . Excavations . . . reveal the remains of a church . . . dating to about 450. The first mention of a church in Nazareth was made in 570 where it was described as a converted synagogue . . . the town remained purely Jewish in the fourth century.³³

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How can we account for the title "Jesus the Nazorean" if there was no prophecy announcing the name and there was no village named Nazareth to which the term "Nazorean" could be applied? The solution to this riddle is uncomplicated. The Nazoreans, according to Luke, were a sect known for their seditious activities. It was necessary, therefore, for the earliest Gentile-Christian propagandists to inculcate new meaning to the term "Nazorean," one that would disassociate it from any nefarious content. This was accomplished in two steps:

1. Conjure up a non-existent and unverifiable prophecy announcing the name "Nazorean," and
2. As a support for the literary creation of what in reality was a non-prophetic phrase, "He shall be called a Nazorean," a fictitious village named Nazareth was contrived and assigned to an already long-established settled area in that part of the Galilee.

It must be accepted as fact that Jesus was known as a Nazorean and his followers were identified as being members of a sect advocating a "new way" with a reputation for spreading sedition, the Nazoreans. What must, therefore, be attempted is to uncover the true derivation of the term Nazorean since it is clear that neither a prophetic phrase or a village named Nazareth were its source.

There are many speculations with no firm conclusions in the scholarly community concerning the derivation of the term "Nazorean." According to Grant:

It has been suggested that these designations Nazarenos and Nazaraïos are not derived from Nazareth at all but that they come possibly from a Semitic root indicating Keeper of Observances or Guardian or Savior, or alternatively, Jesus' real link was not with Nazareth but with people known to the Old Testament as Nazirites, 'separated' or 'dedicated' ones, who made a special vow to dedicate themselves to God . . . Yet modern attempts to enroll Jesus in their ranks have not been found entirely convincing. So it has instead been suggested that Nazoraïos reflects the Hebrew word netser a shoot or branch . . . It is possible, that is to say, that the Semitic term was passed on uncomprehendingly into Greek and later linked phonetically (and incorrectly) with the town of Nazareth.³⁴

According to Schoeps, the term Nazorean "was probably not derived from the place Nazareth, but should be considered as a substantive formed from the root n s r meaning 'to keep,' 'observe,' so that those who bear the name are to be thought of as 'observers of secret traditions.'"³⁵ But, the investigator should be alert to the fact that according to all of the Gospel accounts, Jesus himself maintained there was nothing secret about his teaching.

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The high priest questioned Jesus, first about his disciples, then about his teaching. Jesus answered by saying: 'I have spoken publicly to any who would listen. I always taught in a synagogue or in the temple area where all the Jews came together. There was nothing secret about anything I said

. . .³⁶

Jesus' straightforward affirmation that he had nothing to hide in his teaching is substantiated by all of the Gospels.

We could by following Schoeps' logic derive for the meaning of the root *n s r*, a keeper or observer of a separate, rather than a secret doctrine. Jesus was, therefore, teaching to the Jewish populace a special or separate doctrine of the "new way" of the Nazorean sect. In other words, Jesus would have been, like Judas the Galilean, a "sophist who founded a sect of his own having in nothing common with the others."³⁷

The name of a fictitious village named Nazareth is, therefore eliminated as the derivation of the term "Nazorean" as is the unidentifiable prophetic phrase "He shall be called a Nazorean." The logical deduction, therefore, is that term "Jesus the Nazorean" refers to the particular sect or community to which Jesus identified and not to the village from which he came. The task before the investigator then is to attempt to name the place in the vicinity of historic Nazareth in which Jesus was born. There are some clues available to aid in the investigation:

1. It must be located in the vicinity of present-day Nazareth since that village has been so long identified as Jesus' native place.

2. It must be a place in which Jesus' father was known and remembered in the following generation. "Is not this Joseph's son?" "Isn't this the carpenter's son?" "Isn't Mary known to be his mother and James, Joseph, Simon and Judas his brothers? "Aren't his sisters our neighbors?"³⁸

3. It must be a place from which Jesus could have been ejected because of the content of his message. "They found his altogether too much for them."³⁹

4. It must be a place that not only rejected him but a place to which he could never return. This would eliminate for example, Capernaum, which some scholars have speculated as the home village of Jesus. Jesus visited Capernaum several times during the course of his teaching, but it is not in the immediate vicinity of historical Nazareth.

5. It must be a place built on the brow of a hill. "At these words the whole audience in the synagogue was filled with indignation. They rose up and expelled him (Jesus) from the town (Nazareth), leading him to the brow of the hill on which it was built and intending to hurl him over the edge, , ,⁴⁰

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Viola, Sepphoris! - one of the major towns in the Galilee, within walking distance of historic Nazareth and built on a bluff overlooking the valley below.

Sepphoris was one of numerous locales in which seditious activities took place immediately following Herod's death, and the attack on royal arsenals in that Galilean center was led by the son of Herod's first victim.

At Sepphoris in Galilee, Judas son of Ezekias, the brigand chief who in former days infested the country and was subdued by King Herod, raised a considerable body of followers, broke open the royal arsenals, and, having armed his companions, attacked the other aspirants to power.⁴¹

As a result of the widespread revolt of the Jewish masses that erupted immediately after Herod's death, Varus the governor of Syria was commissioned to quell the outbreak and to put affairs in order - Roman style. The Roman forces marched into Jerusalem and forced the Jewish camps to flee "up country," while the "Jews in the city received him (Varus) and disclaimed all responsibility for the revolt, asserting that they themselves had never stirred, that the festival had compelled them to admit the crowd, and that they had been rather besieged with the Romans than in league with the rebels."⁴² Josephus again offered good evidence indicating the alliance with Rome of the urban aristocracy as opposed to the masses and the rural elements of Jewish society waging a battle to "recover their national independence."⁴³ Varus completed the task of suppressing further revolt by "scouring the country in search of the authors of the insurrection," and by crucifying about two thousand of the most culpable instigators.⁴⁴

Before Varus reached Jerusalem, however, it was necessary to eliminate the pockets of insurrection "up country" in the Galilee. One of his most notable victories, from the Roman point of view, was the sacking of Sepphoris and the repercussions that victory had upon future events in Judean and Galilean affairs.

Varus at once sent a detachment of his army into the region of Galilee, . . . captured and burnt the city of Sepphoris and reduced its inhabitants to slavery.⁴⁵

Evidently the inhabitants of Sepphoris aided and abetted Judas son of Ezekias in his attack on the "royal arsenal." There is no evidence in Josephus that the residents of that town claimed uninvolvedness in the attack as did the urban leaders of Jerusalem when Varus put down the revolt in the capital. In all likelihood the attack on the arsenal at Sepphoris led by Judas, son of Ezekias, was an "inside job" with many of the "young men in their prime" taking part in the assault, thus necessitating Varus' burning of the city and forcing the enslavement of "its inhabitants." As a result of its destruction and the enslavement of those inhabitants who had not been killed, or captured, or had fled, the repopulated city of Sepphoris in the next generation became ardently pro-Roman. The zealot cause espoused by Judas the Galilean and his followers and descendants became, shall we say, "too much for

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them." In fact, during the great revolt Sepphoris, as a result of its "submission to Rome" and the loyalty its citizens exhibited towards Caesar, "became the capital of the Galilee, and the seat of the royal bank and the archives." One of the rebel leaders during the revolt of 70 C.E., a certain Justus of Tiberius, "calculated to incite the people (Jews) to revolt . . . He said, Now is the time to take up arms and join hands with the Galileans. Their hatred of Sepphoris for remaining loyal to Rome will make them willing recruits." ⁴⁶

The contention herein is, therefore, that Jesus was conceived and born in the Galilean city of Sepphoris within the same time frame that Judas, son of Ezekias, was raising his revolt. There is no indication from Josephus of the fate of Judas, the son of Ezekias, but many scholars, including Schurer,⁴⁷ believe he and Judas the Galilean were one and the same person. It is assumed, however, that, since Josephus makes no mention of Judas' capture or death as a result of Varus' dragnet and destruction of Sepphoris, Judas son of Ezekias escaped with his family into the surrounding countryside, but certainly not to Egypt. He would emerge ten years later to challenge the census of Quirinius by urging the Jews to revolt rather than pay the tribute and taxes demanded by Caesar.

Chapter IV

Judas the Galilean, Father of the Revolution

The census of Quirinius would surely have been an insignificant footnote in history had it not been for Luke who assured it a place of prominence by recording for posterity the fact that Jesus' birth was somehow related to that census. It should be made perfectly clear that scholars seem to have left no source uninvestigated in their attempts to resolve Luke's gross historical error in assigning the census of Quirinius to the last years of Herod's reign, the actual period in which Jesus was born. So far scholarly research seems to have conclusively proven that there was only one census of Quirinius in Judea and that was in the year 6 C.E., thereby disproving Luke's contention that the census coincided with Jesus' birth. Historical research has just as conclusively proven, however, that Josephus' dating of the census of Quirinius to the year 6 C.E. is correct. Since Jesus' birth could not possibly have taken place in the year 6 C.E. there must be some other reason why Luke was impelled to record the memory of the association of Jesus to the census of Quirinius.

Josephus has reported that the incorporation of Judea into a province by Caesar necessitated the taking of a census in order to facilitate the collection of taxes from Caesar's new holdings. The revolt instigated by Judas the Galilean was in response to that census, first under-taken in 6 C.E. If Jesus was born around the year 6 B.C.E. as the calculations seem to suggest, Jesus would have been approximately twelve years old at the time of the census. Luke reports that Jesus, together with his parents and other relatives, made their annual visit to Jerusalem for the feast of the Passover when Jesus was "twelve years old,"¹ thereby placing Jesus and his parents in Jerusalem during the tumultuous year of Quirinius' census. By comparing the reports of both Luke and Josephus it is apparent that two either separate or identical groups trace their origins to the census of Quirinius. Judas, the Galilean = census of Quirinius, 6 C.E. = Jesus, the Nazorean and/or Galilean. The task now is to demonstrate that there was not merely a coincidental relationship between Judas, the Galilean, Jesus, the Nazorean and/or Galilean, and the repercussions of the census of Quirinius, but that the "new way" of the Nazorean sect was a direct lineal extension of and, identical to, the unnamed "intrusive fourth school of philosophy . . . (that) filled the body politic immediately with tumult, also planting the seeds of those troubles which subsequently overtook it," founded by Judas the Galilean in 6 C.E.

Political insurrection had a long history in the Jewish nation. The ingredients that went into making the seditious brew in Galilee and Judea during the period under discussion can be found to have been the same as those that contributed to the Maccabean revolt. The same factors contributing to the earlier revolutionary efforts would

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remain consistently present to the fall of Jerusalem in 70 C.E. The components that went into making the Jewish revolutionary movement were:

1. First and foremost, the desire on the part of the populace, inspired and led by those sectors of the body politic zealous for the law, i.e., Hasideans, Pharisees, doctors of the law, sophists, to reinstitute the rule of law to the Jewish nation. In the earliest period of revolution it was the effort directed by the Maccabees and their Hasidean allies to oust the abolitionists from power in Jerusalem and to reestablish the Constitutional Commonwealth envisioned by the framer(s) of the constitution. During the Hasmonean period it was the effort directed by the Pharisees to overturn the illegal usurpation of executive administration by John Hyrcanus and Alexander Jannai. Success was temporarily achieved through the combined efforts of Alexandra and the Pharisees when the form of government envisioned in the constitution was reinstated. In the days of Herod it was the struggle of the people, led by the Pharisees, to reject Herod's departure from the law and finally, when he died, to request from Caesar their autonomy, i.e., the permission to rule them-selves according to their own laws and traditions. When that plea was rejected by Caesar, the revolutionary bands took matters into their own hands and struck out independently or in combined efforts with others to "recover their national independence."

2. The division of those sectors of Jewish society who were contending against one another developed strictly according to class lines, with the Pharisees and other doctors of the law and sophists consistently siding with the masses. The wealthy lay and sacerdotal aristocracy unfailingly allied themselves with the foreign suzerain against their less well-placed brothers' attempts to upset the status quo, and regularly charged the insurgents with impiety or sacrilege.

3. The consistent and long-term animosity felt by the masses and the rebel groups towards their Herodian or Roman appointed high priests who came and went with what seems to have been a revolving-door regularity.

4. The hereditary nature of leadership in the revolutionary movement that was consistent from the time of Mattathias and his five sons. In the period under discussion Josephus gives evidence of the same practice of passing on the mantle of leadership from father to son and brother to brother, i.e., Ezekias to Judas and/or Judas the Galilean to his sons; Jesus to his brother James and later to a near cousin;² Athrongaeus and his four brothers, etc.³

5. Promise of immortality and resurrection assured to those who died for the cause of national salvation and for the honor of the nation's laws, for example, citing the two doctors who exhorted their followers to cut down the eagle Herod had erected in the Temple precincts, telling them "... it was a noble deed to die for the law of one's country; for the souls of those who came to such an end attained immortality and an eternally abiding sense of felicity. .⁴

6. The appearance of Judas the Galilean marks the entry of the last ingredient to the revolutionary mixture

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that was simmering in the Jewish populace. It should be recalled that the Pharisees refused to swear an oath of allegiance either to Herod or to Caesar. There was no way in which they could be induced to pledge loyalty to a sovereign other than their only master, God. When the census of Quirinius was instituted in 6 C.E. by Caesar, Judas the Galilean together with Saddok the Pharisee urged the people to join them in refusing to pay tribute to Caesar and to "avoid calling any man master (being) convinced that God alone is their leader and master."⁵ Their refusal to pay tribute or taxes to Caesar was to them the first step in their "appeal to the nation to make a bid for independence." Their nation's independence would thereby, inaugurate the Kingdom of God, the only kingdom to which they pledged their loyalty.

Judas the Galilean looms large in the history of the Jews of the first century. There is no doubt that he was one of the pivotal personalities in Galilee and Judea and his name takes its rightful place as a mover of men and a man of action. Modern historians vary in their assessment of the role this Jewish revolutionary played in the events of his times. Baron makes short shrift of him:

As poverty grew and social conflicts became sharper, the social divisions within Pharisaism itself became more marked. Official leaders, Pharisaic as well as Sadducean, took little cognizance of the economic factor. Poverty was not much of a problem for (some Pharisaic leaders). The later Pharisees rationalized actual conditions. . . . Other Jews thought differently. They were not ready to submit quietly to the economic ills gnawing at the very life of the people. Not only fugitive slaves but also miserable free working-men often organized bands to attack merchants and other wayfarers. Robbery became a permanent feature of Palestinian life . . . These social outcasts soon found a rationale of their own. Some took up arms not merely to help themselves but to help the whole people. They saw Roman oppression as the embodiment of all evil. Invoking the ancient prophecies, heeding the preachments of new prophets, Judas of Galilee and his descend-ants refused obedience to any earthly monarch . . . All means were justifiable to remove Roman oppression.⁶

In discussing the repercussions of the census of Quirinius in 6 C.E. Baron simply notes: "Extremists, led by Judas of Galilee, staged a short lived revolt, but the majority acquiesced under the persuasive urging of their high priest."⁷

The hostility that existed between the forces led by Judas the Galilean and the high priesthood should not be passed over lightly, because that animosity has a direct bearing on the community of Jews that followed Jesus.

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The hatred that the masses felt towards the high priesthood, as has been noted above, stretched back to the earliest Maccabean times and, except for the short time for which Simon, son of Mattathias, served as high priest and in the period when Alexandra and the Pharisees administered affairs, that hostility remained. Josephus had indicated that, though the "Jews were at first shocked to hear of the registration of property, they gradually condescended, yielding to the arguments of the high priest Joazar"⁸ and the census of Quirinius proceeded. It was at that point that Judas the Galilean and Saddok, a Pharisee, "threw themselves into the cause of rebellion," and made a bid for national independence. The segment of the Jewish polity who rushed to their cause was "the populace (who), when they heard their appeals, responded gladly, (and) the plot to strike boldly made serious progress."⁹ Josephus roundly condemns Judas and his unnamed sect as the instigators of every kind of misery and accuses them of establishing in their new and "intrusive" fourth school of philosophy "an innovation and reform (of) ancestral traditions."¹⁰ (Josephus would later charge Judas' sons with impiety and sacrilege in their pursuit of national salvation.) He admits that both Judas and Saddok "inspired the younger elements" of the Jewish population and they obviously flocked to the cause, which must have been a bloody affair, although Josephus goes into no detail. But there is at least one hint that one of their first targets was the high priest who had urged the people to submit to Quirinius' census. In addition, the successor high priest must similarly have opposed Judas' efforts to resist paying the tribute, for the simple reason that he was appointed by Quirinius himself. Josephus reports:

Since the high priest Joazar (who had urged the people to comply) had now been overpowered by a popular faction, Quirinius stripped him of the dignity of his office and installed Ananus, the son of Seth as High Priest.¹¹

The popular faction who had overpowered Joazar could have been none other than Judas the Galilean and his companions who had opposed the census from the beginning, considering it nothing but "downright slavery." But, the newly appointed high priest Ananus, who surely faced Judas' vehement opposition because of his support for the Roman census, is a name that will figure prominently in the lives of Jesus and his brother James. The same Ananus who was installed as high priest when Joazar was ousted by "a popular faction" is:

The high priest Anus of the New Testament (Luke iii.2, John xviii, 13, 24; Acts iv.6) before whom Jesus was delivered for his first hearing. Five of his sons became high priests and his son-in-law Joseph surnamed Caiaphas likewise attained this office. The family of Ananus was well known for its large size, wealth, and power (so Bab. Talmud, Pesahim 57 a; Tosefta Manahot xiii.18). Their greed in particular is bitterly attacked by the Rabbis and the family's wealth appears to have been destroyed by the zealots.¹²

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Furthermore, the son and namesake of the Ananus who became a high priest during the last stages of this drama, was responsible for the murder of James the brother of Jesus, and was, in addition, a vociferous and enthusiastic opponent of the zealots founded by Judas the Galilean. About James' murder, Josephus reports:

The younger Ananus, who, as we have said, had been appointed to the high priesthood, was rash in his temper and unusually daring. He followed the school of the Sadducees, who are indeed more heartless than any of the other Jews . . . when they sit in judgment. Possessed of such a character, Ananus thought that he had a favorable opportunity . . . And so he convened the judges of the Sanhedrin, and brought before them a man named James, the brother of Jesus who was called the Christ and certain others. He accused them of having transgressed the law and delivered them up to be stoned. Those of the inhabitants of the city who were considered the most fair-minded and who were strict in observance of the law were offended at this . . .¹³ We shall return to this episode at the end of this discourse. However, for the time being it should be noted that the same sequence of events that had transpired in the Ezekias-Herod confrontation is repeated again here. Ananus, who was bitterly opposed to the zealots, for an unexplained reason, except for the now familiar and typical charge of transgression of the law, had James and certain others illegally executed. As in the case of Herod, "those . . . who were considered the most fair-minded and who were strict in observance of the law," who could have been none other than the Pharisees, condemned the illegal execution of James, the brother of Jesus and certain (unnamed) others. As a result of the Pharisaic protest of James' illegal execution, the Sadducean high priest Ananus, was deposed and replaced.¹⁴ He was in the end murdered himself, by the zealots and their allies.¹⁵

It was not only the high priesthood against whom Judas the Galilean and his forces rallied. Judging by those whom Josephus attested as Judas' allies, it can be determined that the divisions of the Jewish polity again ran according to class distinctions. Josephus noted that Judas' crusade drew not only the discontented "younger elements," probably the sons of those driven to extremes by the oppressive methods of economic exploitation employed by Herod's governmental administration, but the populace as well. When the masses heard Judas' appeal, "they responded gladly,"¹⁷ complained Josephus, who further bemoaned the fate of his upper-class Jewish brothers who suffered "raids . . . made by great hordes of brigands" who did not hesitate to assassinate "men of the highest

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standing".¹⁸

Morton Smith refers to the zealot party founded by Judas the Galilean in rather benign fashion, stating that "its members embraced doctrines requiring civil disobedience."¹⁹ Klausner had a more realistic appraisal, defining Judas the Galilean as "the most dangerous rebel of all, whose great strength lay in his being inspired by a feeling of nationalism." Klausner was certain that Judas the Galilean was the son of Hezekiah of Galilee and that the son inherited from his father "the great nationalist and zealot . . . a bitter hatred against those who had enslaved and oppressed his people." Klausner described the ideology of the zealot party founded by Judas the Galilean:

The sect of the Zealots (consisted of) a body of men zealous for the Jewish Law and the national honor, men who in their zeal, were regardless of the political state of country and people demanded but one thing - that the people rise up in solid revolt against the Romans. It was, they held, an unheard of indignity that the Jews should be enslaved by flesh and blood; the King of Israel could be none other than God himself, and not an idolatrous Roman Emperor. Thousands and tens of thousands followed Judah the Galilean and joined the Zealots. Right up to the Destruction of the Temple it was they who everywhere led the riots and revolts.²⁰

George Foot Moore agreed, describing Judas' ideology thusly:

What Josephus calls the 'fourth philosophy' whose founder was Judas the Galilean, on all other points in agreement with the Pharisees, had for its specific difference that its adherents held God to be the only governor and ruler, and would give that title to no other. The issue was first raised when, . . . Judea, under a procurator was attached to the province of Syria and made subject to Roman taxation; and it grew into a wildfire of popular fanaticism in the last years before the revolt under Nero . . . (The Zealots hoped) that the day should speedily come when God would be king over them, and He alone . . . the followers of Judas and their successors made His actual kingship a revolutionary principle.²¹

It is obvious that the basic and fundamental aim of the Zealot party founded by Judas the Galilean was to oust the pagan overlord from their nation and to reinstitute the sovereignty and Kingdom of God. The law of the Mosaic Code, the national constitution, was the earthly representation of the invisible but omnipresent King of the Universe. Only by being obedient to the laws of God could they, the Jews, be properly subservient and pay homage

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to their one and only king. By paying tribute and taxes to Caesar they would be committing the most grievous crime - acknowledging a sovereign other than God. Therefore, non-payment of tribute and tax to Caesar became a mark of loyalty to their only recognized Sovereign and the symbol of their commitment to the Law. The revolt led by Judas the Galilean, inspired by the lofty aim of the nation's return to the law, thereby inaugurating the Kingdom of God, was not spontaneous or impulsively planned. The tradition of revolt was passed from generation to generation. When the census of Quirinius was instituted in 6 C.E. by Caesar, the worst fears of the former Jewish nationalists were realized. Herod's departure from the law had now led the nation itself to possible extinction. While Jews could observe the precepts of the national constitution in the privacy of their homes and the individual Jewish community in Judea and Galilee, like those in the Diaspora, could govern themselves according to their own laws and traditions, the nation itself, now a province of pagan Rome, was ruled and administered by a foreigner. Judas realized that, with the institution of the census of Quirinius, the disintegration of their nation would be formalized. If ever the nation's honor were to be avenged and national sovereignty restored, it was now. "If not now, when?" he must have asked his fellow Jews? In order to marshal his forces, Judas found it necessary to round up those Jews who had similar objections to Roman sovereignty, in addition to those Jews whom he could hope to persuade to resist the temptation to violate the laws of the national constitution by accepting a pagan as their lord and master and by paying him tribute. In other words, Judas would have directed his appeal for national salvation only to Jews. Mainly, since it would not have been necessary for him to preach to those already committed to national salvation, Judas would have of necessity directed the main thrust of his message to those Jews who had either already acquiesced to the payment of tribute or who had already offended the law by becoming Caesar's tax collectors amongst their fellow Jews. Judas would therefore have committed himself to preaching to Jewish sinners, i.e., the Jewish political spectrum that responded most eagerly to Judas' call for a restoration of the Constitutional Commonwealth with God as their only Sovereign was, not surprisingly, the masses, the "meek and the humble" of the Jewish nation. Long victimized by their arrogant aristocratic Jewish overlords and long deprived of the equality before the Law guaranteed by their national constitution, they vented their hostility towards their wealthy nobility by joining Judas' crusade. They did not shrink from assassinating the men of the highest standing or, like their predecessors, did not hesitate to raid and confiscate the property of nobility and the landed aristocracy who, in addition to their crimes of economic exploitation, committed a worse offense by identifying and aligning themselves with the aims and desires of the pagan overlord.

The method used by Judas the Galilean was certainly the same used by previous nationalists hoping to arouse the populace to restore the nation's honor. Like Judas, son of Sepphoraeus and Matthias, son of Margalus, who rallied the people to "avenge God's honor, by pulling down the structures which had been erected in defiance of their father's laws," Judas and Saddok the Pharisee must also have toured the countryside to lecture the people in order to indoctrinate them into their cause of national salvation. Since Judas was known as the Galilean, we can

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assume a good part of his program was directed to the Jewish residents of the hamlets and villages in the Galilean countryside. And certainly, like Mattathias and his five sons in the earliest days of rebellion, Judas the Galilean together with Saddok the Pharisee guaranteed to their followers who might die in the pursuit of national liberty that "the souls of those who came to such an end attained immortality" and an eternally abiding sense of felicity.²²

Although Josephus never created a speech for Judas allowing his readers to gain better insight into the Zealot cause, without much effort Judas' words can be imagined. To the humble Jews who joined his army of nationalist defenders Judas must have said: Do not visit pagan territory and do not enter a Samaritan town. Do not give what is holy to dogs or toss your pearls before the swine. Go instead after the lost sheep of the house of Israel. As you go, make this announcement. The reign of God is at hand. The Kingdom of God belongs to you, the meek and the humble of the Jews, who are the salt of the earth. I assure you, only with difficulty will a rich man enter into the kingdom of God. It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God. Moreover, everyone who has given up home, brothers or sisters, father or mother, wife or children or property for my sake will receive many times as much and inherit everlasting life. Do not lay up for yourselves an earthly treasure. Make it your practice instead to store up heavenly treasure which neither moths nor rust corrode nor thieves break in and steal. We Jews cannot serve two masters. That Jew who does will either hate one and love the other or be attentive to one and despise the other. You cannot give yourselves to God and money. God is our only master and the laws of God our only sovereign. Your heavenly Father knows all that you need. Seek first his kingship over you, his way of holiness, and all these things will be given you besides. Enough then of worrying about tomorrow. Let tomorrow take care of itself. Today has troubles enough of its own.

Judas instructed his disciples with words of warning. What I am doing is sending you like sheep among wolves. Be on your guard with respect to others. They will hale you into court and Roman sympathizers will flog you in their synagogues. You will be brought to trial before rulers and kings, to give witness before Gentiles on my account. When they hand you over, do not worry about what you will say or how you will say it. When the hour comes you will be given what you are to say. You, yourselves, will not be the speakers; the Spirit of your Father, the King of the universe, will be speaking for you.

Brother will hand over brother to death, and the father his child; children will turn against parents and have them put to death. You will be hated by all on account of me. But whoever holds out till the end will escape death. When they persecute you in one town, flee to the next. I solemnly assure you, you will not have covered the towns of Israel before your mission is fulfilled and Israel is redeemed. The foxes have lairs, the birds in the sky have nests, but we who preach the coming Kingdom of God have nowhere to lay our heads. Do not suppose that my mission on earth is to spread peace. My mission is to spread, not peace, but division. Whoever loves father or mother, son or daughter more than me is not worthy of me. He who will not take up his cross and come after me is not worthy of

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me. He who welcomes you, welcomes me, and he who welcomes me welcomes him who sent me.

There are those who accuse me of sacrilege or transgression of the law and innovation and reform in ancestral traditions. Do not think I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them. Of this much I assure you: until heaven and earth pass away, not the smallest letter shall be done away with until it all comes true. That is why whoever breaks the least significant of those commands and teaches others to do so shall be called the least in the kingdom of God. Whoever fulfills and teaches these commands shall be great in the kingdom of God. I tell you, unless your holiness surpasses that of some scribes and some Pharisees you shall not enter the kingdom of God. The children of Israel obey the laws of God, not the laws of men. Those of the Pharisees and scribes and other Jews who teach you to depart from even one law are hypocrites and a brood of vipers. Those Jews who urge you to bow to Caesar by paying him tribute should be considered as nothing but pagans and aliens. They will trample the laws under foot, at best, and perhaps ever tear you to shreds. The children of Israel have only one Lord and Sovereign, the King of the universe to whom everything belongs. I say to you, Give to Caesar what is Caesar's - nothing! Give to God what is God's - all.

Judas the Galilean came to special prominence as a result of the census of Quirinius in 6 C.E., at the same time that Jesus would have been approximately twelve years old. Undoubtedly, in order to gather his army of men Judas traveled the Galilean and Judean countryside, lecturing to the Jews who would listen to his message in their synagogues and village squares and other local gathering places. Josephus nowhere mentions the name of Judas' wife but he several times refers to Judas' scions who continued to carry out their father's program of national liberation. The sons of Judas the Galilean were obviously inspired by their father's mission and goal and his words were impressed upon their young and impressionable minds so that they too made his cause theirs. It is not possible to determine if the sons joined their father in his recruiting tours throughout the Galilee and Judea. The evidence of their later activities suggests, however, that certainly by the time they were in their adolescence they would have joined their father and his associate, Saddok the Pharisee, in some of their seditious activities by urging the Jews to resist registering for the census. They did not succeed in their attempt to achieve national independence or to prevent the payment of taxes and tribute to Caesar. As has been indicated above, the obstructionist efforts of Judas the Galilean and Saddok the Pharisee were successfully countered by the high priest and obviously other members of the Jewish aristocracy who saw it in their interests to collaborate with Rome in the administration of affairs in Judea. When the resistance to Caesar's census and authority failed, Judas the Galilean, his sons, and associates could only retreat into the background and hold their seditious efforts in abeyance until the next provocation and opportunity to revolt presented itself.

With the appearance of Pontius Pilate and as a result of his outrageous disregard of Jewish sensitivities, combined with his flagrant trampling of their laws, the spirit of Jewish revolution erupted once again. Pilate's

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activities offended all sectors of the Jewish polity and for once the Jews seemed united in their efforts to have him ousted. Josephus paints a tumultuous picture of seething discontent in Judea and Galilee but strangely makes no mention of any faction of the Jewish populace being led by the now adult sons of Judas the Galilean. He does, however, insert during his report of Pilate's maladministration a reference to Jesus. Ironically, it is the Gospels to which one must turn in order to discover that the second generation Zealots was indeed active during Pilate's regime. The Gospels indicate that a certain Simon the Zealot²³ was part of Jesus' inner circle of disciples and worked actively with him in advocating a policy of repentance among the Jews so that their nation could once again be ruled by law in the coming Kingdom of God. Was there more than coincidence to the fact that Judas the Galilean had a son named Simon who would have been of the age to join Jesus' "new way?" Was it coincidence that Jesus had a brother²⁴ named Simon? Was Simon the Zealot who joined Jesus' sect of the Nazoreans his brother or was he Judas' son, or were they one and the same? Of course, Simon the Zealot could simply have been another individual and related neither to Jesus nor to Judas the Galilean. What is known, however, is that Simon the Zealot who joined Jesus' group assembled with the remaining disciples in Jerusalem after Jesus' crucifixion by Pilate, as did his brother, obviously including Simon.²⁵ Furthermore, Josephus attests to the active participation in revolutionary affairs by Judas the Galilean's sons, including Simon, during their adult years. In fact, two of Judas' sons, Simon and James, were both crucified by the apostate Jew Tiberius Alexander,²⁶ because of their seditious activities.

The mystery of who Simon the Zealot was will never be solved. It is enough to know, however, that in the generation that followed Judas the Galilean the Zealot ideology attracted new young adherents who were obviously so affected by the searing events of their youth to remain committed to the cause of national salvation and liberty and to advocate seditious activities against Rome. The fact that Jesus, himself, chose a Zealot to become a member of his entourage and that Simon the Zealot chose to join the "new way" and was enthusiastic enough about its principles that he became an original member of the inner circle of Jesus' disciples, demonstrates the similarity of purpose between the Zealots and the Nazoreans, as well as the fact that the ideologies of the two supposedly separate sects were perfectly compatible to one another. In other words Jesus was advocating no concept of salvation or redemption that would compromise the Zealot principles of his disciple Simon, and conversely, the violent overthrow of the Roman government advocated by the Zealot cause as well as its goals of national liberation were not an impediment to Jesus' acceptance of Simon to his bosom.

Chapter V

The Administration of Pontius Pilate

The Jewish populace of Galilee and Judea in the first century of the common era was widely known for its seditious activities. The populace's reputation for insurrection became known to the highest authorities in Rome when the delegation of fifty chosen representatives of the nation appeared before Caesar to contest both Archelaus' and his brother Antipas' claim to rule Galilee and Judea after Herod's death. It should be recalled that the delegation of Jews, who had the support of "more than eight thousand of the Jews in Rome"¹, were appealing to Caesar "for the dissolution of the kingdom" and were insistent that they wanted neither one of the Herodian siblings to rule over them. While their brothers were falling victim to Archelaus' vengeance in Jerusalem and revolting against Sabinus, who, according to Josephus, goaded and disturbed the Jews to the point of revolting by his eagerness "for gain and greedy in his desire," the Jewish delegation in Rome took what could be referred to in modern political parlance as the "moderate" approach. At the same time that "tens of thousands" of Jews came to Jerusalem from Galilee, Idumea, Transjordan, Jericho, and elsewhere not only to celebrate the festival of Pentecost but to punish Sabinus for his "reckless insolence," the fifty Jewish delegates appeared before Caesar and a council "of his own friends and the leading Romans in the temple of Appolo" to accuse Herod of "lawless acts."² Among the "lawless acts" with which Herod was accused by the Jewish representatives of the people were:

1. He (Herod) had brought together in his own person the most ruthless cruelties of all the various tyrants and had used their devices for the destruction of the Jews and had not been averse to adding many new forms of his own natural invention.
2. He had not ceased to adorn neighboring cities that were inhabited by foreigners although this led to the ruin and disappearance of cities located in his own kingdom.
3. He had indeed reduced the entire nation to helpless poverty after taking it over in as flourishing a condition as few ever know, and he was wont to kill members of the nobility upon absurd pretexts and then take their property for himself; and if he did permit any of them to have the

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doubtful pleasure of living, he would condemn them to be stripped of their possessions.

4. In addition to the collecting of the tribute that was imposed on everyone each year, lavish extra contributions had to be made to him and his household friends and those of his slaves who were sent out to collect the tribute because there was no immunity at all from outrage unless bribes were paid.

5. Moreover, about the corrupting of their virgin daughters and the debauching of their wives, victims of drunken violence and bestiality, they were silent only because those who suffer such indignities are just as pleased to have them remain undisclosed as they are not to have had them happen at all.

6. Though many forced expulsions and deportations had come upon the nation, never had such a misfortune overtaken it as Herod himself and inflicted it as an exemplar of wickedness.³

Keeping in mind that the nation had already been witness to Herod's total disregard of their laws from the beginning of his reign with the illegal execution of Ezekias and more recently by his provocation which led to revolt, the delegation, after decrying Herod's lawless acts, launched into its complaints against Archelaus.

Archelaus had also given his future subjects an example of the kind of virtue to be expected of him in the way of moderation and respect for law to be used toward them (his Jewish subjects), and did this in one of the first acts he performed in the sight of his fellow-citizens and of God, namely in causing the slaughter of three thousand of his countrymen in the Temple precinct.⁴

Rising in defense of not only Herod's besmirched reputation but Archelaus' claim to inheritance was Nicolas of Damascus, Herod's chosen historian and Josephus' main source for the period under discussion. He dismissed the charges out of hand by claiming not only Herod's innocence of such heinous crimes, but by charging the victims of Archelaus' massacre with the responsibility for their own fates. Finally, Nicolas of Damascus charged the Jewish populace, who were represented by their chosen delegates, to Caesar and the council of Roman aristocrats:

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He also complained of their revolutionary activity and their delight in sedition that was due to their not having been trained to submit to justice and law and to their desire to have their own way in all things. Thus did Nicolas speak.⁵

It should be assumed that Nicolas was referring to the Jewish resistance to submitting to Roman justice and law, in which charge he was absolutely correct. The Jewish masses would recognize only their own law as the epitome of true justice, for they were well aware of the fact through their own experiences that only the laws of the Mosaic Code would offer them equality before the law, which had been denied to them by other systems of justice. Of course, Caesar listened to the appeals of the Jewish populace with disdain, would not consider their petition, and dismissed it out of hand. The subsequent sequence of events, due to Archelaus' further cruelty towards his subjects, led to the incorporation of Judea as a Roman province, as did the census of Quirinius, and the revolt sponsored by Judas the Galilean in 6 C.E. to violently protest the payment of taxes and tribute to Caesar. It is certain that Judas' revolt took much time to organize and to carry out; indeed it took even more effort and time to suppress. There must have been lingering after-shocks reverberating throughout Judea and Galilee, even after Judas' unnamed sect was forced to flee into the hills and desert. While Josephus paints a picture of relative calm in Judea and Galilee except for the succession of Roman procurators and high priests, appointed and dismissed at their command, it should not be assumed that all was quiet in the hearts of the restive Jewish masses. Always percolating beneath the surface was the resentment of their demeaning position and the socio-economic disabilities they suffered at the hands of the Roman overlords and their aristocratic Jewish brothers.

When Augustus died and Tiberius succeeded to authority, the new Caesar sent Valerius Gratus as procurator over the Jews; he remained in position from 15 C.E. to 26 C.E. During his tenure as procurator in Judea Gratus made several changes in the high priesthood for unknown reasons. He replaced Ananus who, it should be recalled, was installed as High Priest when the former occupant of the highest sacerdotal office, Joazar, was "overpowered by a popular faction," presumably the unnamed sect led by Judas the Galilean, which was opposed to Joazar's collaboration with Rome in the incident of the census of Quirinius.

Gratus deposed Ananus from his sacred office, and proclaimed Ishmael, the son of Phabi, high priest. Not long afterwards he removed him also and appointed in his stead Eleazar, the son of the high priest Ananus. A year later he deposed him also and entrusted the office of high priest to Simon, the son of Camith. The last mentioned held this position for not more than a year and was succeeded by Joseph, who was called Caiaphas.

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After these acts Gratus retired to Rome, having stayed eleven years in Judea. It was Pontius Pilate who came as his successor.⁶

A pattern began to develop from the beginning of Rome's authority in Judea. With the appearance of every new procurator was the simultaneous appointment by the new Roman authority of a similarly newly appointed high priest. What seems to be strange concerning the appointment of Pontius Pilate to administer affairs in Judea is that he never availed himself of the privilege of installing his own choice for the highest sacerdotal office. Caiaphas remained in position as high priest from the time he was named in 18 C.E. by Gratus until 36 C.E. when Pilate was recalled. What was the reason for Pilate's negligence in appointing his own candidate to the high priesthood? Either Pilate was so content with Caiaphas' conduct and they had the best possible working relationship, or Pilate totally disregarded Caiaphas and considered him unworthy and unnecessary to Pilate's administration of affairs in Judea. Events will prove the last to be the reality. Pilate came into Judea as Caesar's man in controlling affairs in a Roman province. He would administer affairs in only Rome's (and his) interest and was unconcerned with and disinterested in local objections to his absolute authority.

When Pilate came to Judea, he came to an area well-known in the highest Roman circles for its contentious Jewish inhabitants. Those Jews who inhabited Judea and Galilee for the ten years in which Pilate held sway as the Roman administrator were the sons, now adults, of those Jews who had rallied to the call of national redemption and passion for liberty that had been aroused by Judas the Galilean. They were, as well, the children now grown of those mothers who had "bewailed the fate of those whom Herod had punished for cutting down the golden eagle from the gate of the Temple" and who, like others, demanded the "deposition of the high-priest who Herod had appointed."⁷ The Jewish inhabitants of Judea and Galilee at the time of Pilate's appearance were the survivors of the revolt that ensued as a result of Sabinus' excesses and raid on the Temple treasury. They were the children, now grown, of those thousands crucified by Varus in his bloody repression of that early insurrection against Rome, as well as the children of the three thousand Jews slain by Archelaus and the remnants who had dispersed and fled into the neighboring hills. The inhabitants of Judea and Galilee who came to be ruled by Pilate were in addition the children of the fifty delegates who were the chosen representatives of the nation to appeal to Caesar for autonomy and for his permission to live according to their own laws and traditions. Pilate came to Judea well-informed of its revolutionary reputation. He knew he would be facing a population that could not have been unaffected by the bloody and searing events of their childhood and adolescence. He realized he would be facing a population that had picked up the standard of revolt that had been passed on to them by their fathers and grandfathers and he was prepared to meet them head on. Pilate marched into Judea whip in hand, salivating at the opportunity to become the tamer of the obstreperous lion of Judah.

The scholarly opinion assessing the procurator ship of Pontius Pilate is often puzzling. In spite of con-

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temporary comments concerning Pilate's brutal and tumultuous regime, some scholars display a tendency to ignore what is said about Pilate by those who knew first-hand of his methods of rule, by modifying their interpretations of Pilate so they will conform to the weak, wavering, and manipulated Roman procurator of the Gospels. For instance, though both Josephus and Philo, contemporaries of Pilate, describe his tenure in office in the most negative terms, George Foot Moore prefers to view his procurator ship in Judea as "quiet times."⁸ Sherwin-White can be cited as another example of an historian who would like to bend the facts to conform to the portrait painted of Pilate in the Gospels. Sherwin-White, whose study is concerned with the legal and administrative and municipal background of Acts and the synoptic gospels, affirms that "the best documentation of the Julio-Claudian period comes from Philo." Sherwin-White specifically cites Philo's "famous Jewish embassy to the emperor Gaius (Caligula)."⁹ And yet, in the pivotal question of Jesus' appearance before Pilate, which ultimately led to the release of a certain "Barabbas" and the execution of Jesus in his stead, Sherwin-White totally ignores the evidence coming from both Philo and Josephus. The evidence which Sherwin-White chooses to ignore happens to completely disprove the Gospel accounts of what transpired in Jerusalem that led to the execution of Jesus.

Even a cursory reading of both Josephus and Philo will demonstrate that ironically Pilate's actions in Judea, for once, united all formerly antagonistic sectors of the Jewish population in Judea and Galilee. Pilate extended no preferential treatment to certain factions of the Jewish community under his firm control, extending to all the same sense of equality. All were equally offended and aroused by Pilate's callous disregard for all elements of the Jewish polity. There were no special-interest groups that held his favor and it is evident from the fact that all sectors of the Jewish population protested his methods of rule, that Pilate acted alone in his conduct of affairs in Judea and received as little cooperation as was possible from even the Jewish nobility and sacerdotal aristocracy. For that reason it was unnecessary for Pilate to appoint and dismiss high priests at will. Their influence and support was unnecessary to him and he could, therefore, ignore them and would administer affairs in Judea according to his own discretion and with impunity.

Philo, the Alexandrian philosopher, was a contemporary of Pontius Pilate. The following is how he describes Pilate's tenure in office, and the picture that emerges from Philo's portrayal does not depict a timid and reluctant Roman governor of Jewish affairs.

According to Philo those outraged by Pilate's actions included: the multitude, i.e., the masses; the royal aristocracy in the persons of the "king's four sons"; persons of authority in their own body, probably referring to certain members of the Sanhedrin; magnates; and though not mentioned in Philo, Josephus will report the enmity felt toward Pilate by the sacerdotal aristocracy. The offences with which he was charged ranged from bribery to robbery to murder, but the most grievous offense of all was Pilate's bringing into Jerusalem pagan shields which in the Jewish perception "was tantamount to an overthrow of the laws" of their fathers.¹⁰

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One of his (Tiberius') lieutenants was Pilate, who was appointed to govern Judea. He, not so much to honor Tiberius as to annoy the multitude, dedicated in Herod's palace in the holy city some shields coated with gold. They had no image work traced on them nor anything else forbidden by the law apart from the barest inscription stating two facts, the name of the person who made the dedication and of him in whose honor it was made. But when the multitude understood the matter which had by now become a subject of common talk, having put at their head the king's four sons, who in dignity and good fortune were not inferior to a king, and his other descendants and the persons of authority in their own body, they appealed to Pilate to redress the infringement of their traditions caused by the shields and not to disturb the customs which throughout all the preceding ages had been safeguarded without disturbance by kings and by emperors. When he, naturally inflexible, a blend of self-will and relentlessness, stubbornly refused they clamored, 'Do not arouse sedition, do not make war, do not destroy the peace; you do not honor the emperor by dishonoring ancient laws. Do not take Tiberius as your pretext for outraging the nation; he does not wish any of our customs to be over-thrown. If you say he does, produce yourself an order or a letter or something of the king so that we may cease to pester you and having chosen our envoys may petition our lord.' It was this final point which particularly exasperated him, for he feared that if they actually sent an embassy they would also expose the rest of his conduct as governor by stating in full the briberies, the insults, the robberies, the outrages and wanton injuries, the executions without trial constantly repeated, the ceaseless and supreme grievous cruelty, so with all his vindictiveness and furious temper, he was in a difficult position. he had not the courage to take down what had been dedicated nor did he wish to do anything which would please his subjects. At the same time he knew full well the constant policy of Tiberius in these matters. The magnates saw this and understanding that he had repented of his action but did not wish to appear penitent sent letters of very earnest supplication to Tiberius. When he had read them through what language he used about Pilate, what threats he made! The violence of his anger, though

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he was not easily aroused to anger, it is needless to describe since the facts speak for themselves. For at once without even postponing it to the morrow he wrote to Pilate with a host of reproaches and rebukes for his audacious violation of precedent and bade him at once take down the shields and have them transferred from the capital to Caesarea on the coast surnamed Augusta after your great-grandfather, to be set up in the temple of Augustus, and so they were. So both objects were safeguarded, the honor paid to the emperor and the policy observed from of old in dealing with the city.¹¹

What should be pointed out at this time and will be amplified below is the religious significance of the shields brought into Jerusalem by Pilate. It is to be noted that, after they were taken down at the command of Tiberius, they were transported out of Jerusalem to Caesarea and dedicated in "the temple of Augustus." While the shields were of religious significance to the pagans, to the Jews the shields were a political slap in the face. As Josephus clarified for his Gentile readers, pagan images and shields, which were automatically dedicated to the pagan gods they represented, were to the citizens of the Jewish nation "tantamount to an overthrow of the laws" and tangible evidence of the loss of their liberty and sovereignty. The sons and grandsons of the two doctors of the law, Judas and Matthias who had incited the people to tear down the eagle that Herod had erected in Jerusalem, would surely have come out en masse to demand the destruction of the pagan shields that Pilate had brought into their capital city.

Of course, Philo's contention that Pilate's constantly repeated executions without trial has special significance for this study and the statement will be referred to once again in discussing Jesus' execution. At the moment, however, it is enough to point out at least two other segments of the Jewish population in both Judea and Galilee, even though the latter area was not part of his jurisdiction, who would have protested Pilate's wanton disregard of Jewish jurisprudence. The two groups who would have voiced most strenuous objections to the executions without trial would have been the followers of Judas, son of Ezekias, Herod's first victim of political murder, and the progeny of the doctors of the law, i.e., the Pharisees who brought Herod to trial for his crime. Surely, they would not stand idly by while Jews were executed without benefit of trial. Similarly, the children and grandchildren of the representatives who appeared before Augustus in order to plead for a dissolution of Herod's kingdom and the reinstitution of the rule of law, i.e., autonomy, would certainly have joined the national chorus demanding the curbing of Pilate's "vindictiveness and furious temper."

Since Philo carefully mentions that Pilate's activities had offended the nobility as well as the "magnates," it can be assumed that they were, in addition to the already bled am-ha-aretz, also the victims of Pilate's "insults,

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robberies, briberies, the outrages and wanton injuries, as well as the ceaseless and supreme grievous cruelty." Philo's description of Pontius Pilate offers no trace of consideration for the sensitivities of his Jewish subjects and indeed, Philo takes pains to note that he never compromised in his efforts to "annoy the multitude" nor did he "do anything which would please his subjects." Philo's characterization of Pilate contradicts the Gospels' accounts of the Roman procurator's anxiety "to satisfy the (Jewish) crowd,"¹² and in fact makes such a suggestion seem ludicrous, which it was.

Josephus' description of Pilate's tenure as pro-curator in Judea rounds out Philo's report and brings to light other elements of the Jewish population who violently protested Pilate's illegal actions and his dishonoring the laws of the nation. Josephus, in addition, details one of Pilate's activities omitted by Philo, which surely raised almost as much rage in the crowd as did the images he had brought into Jerusalem. It seems that Pilate, along with his other crimes, raided the Temple treasury. To the Jews this monstrous offense rekindled memories of identical thefts of the national treasury of Antiochus Epiphanies¹³ and others, but more recently that of Sabinus. The entire tenor of Josephus' depiction of events in Judea during Pilate's rule is one of constant and unrelieved turmoil and bloodshed, and it seems to have begun on the day that Pilate came to Judea, taking the Jews by storm without warning.

Pilate, being sent by Tiberius as procurator to Judea, introduced into Jerusalem by night and under cover, the effigies of Caesar which are called standards. This proceeding, when day broke, aroused immense excitement among the Jews; those on the spot were in consternation, considering their laws to have been trampled under foot, as those laws permit no image to be erected in the city; while the indignation of the townspeople stirred the country folk, who flocked together in crowds. Hastening after Pilate to Caesarea, the Jews implored him to remove the standards from Jerusalem and to uphold the laws of their ancestors. When Pilate refused, they fell prostrate around his house for five whole days and nights remained motionless in that position . . . Pilate, after threatening to cut them down, if they refused to admit Caesar's images signaled to the soldiers to draw their swords. Thereupon the Jews, as by concerted action, flung themselves in a body on the ground, extended their necks, and exclaimed that they were ready rather to die than to transgress the law . . . On a later occasion he provoked a fresh uproar by expending upon the construction of an aqueduct the sacred treasure known as Corbonas . . . Indignant at this proceeding, the populace formed a ring round the tribunal of Pilate, then on a visit to Jerusalem, and besieged him with angry

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clamor. He, foreseeing the tumult, had interspersed among the crowd a troop of his soldiers, armed but disguised in civilian dress, with orders not to use their swords but to beat any rioters with cudgels. He now from his tribunal gave the agreed signal. Large numbers of the Jews perished, some from the blows which they received, others trodden to death by their companions in the ensuing flight. Cowed by the fate of the victims, the multitude was reduced to silence.¹⁴

Many scholars have wondered at why the Jews found the images brought into Jerusalem offensive. The answer, however, is very simply understood. The standards were of important religious significance to the Roman army and were regarded as numinia and kept in special shrines. As has been stated above to the Jews, according to Josephus, pagan imagery "was tantamount to an overthrow of the laws" of their nation. According to Tacitus, moreover, the Jews were not the only people in the ancient world who took umbrage at Roman standards and who viewed foreign insignia as a violation of national identity. In depicting a later revolt of the Gauls against Rome, Tacitus expresses the outrage and the despondency felt by Roman soldiers when they viewed the results of the revolt by Civilis and his victorious Gauls.

. . . Within the walls their (Roman) humiliating condition had not been so noticeable: the open ground and the light of day disclosed their shame. The portraits of the emperors had been torn down; their standards were unadorned, while the Gaul's ensigns glittered on every side.¹⁵

An explanation is afforded to those uninformed that "portrait medallions of the emperors were regularly attached to the shafts of the standards and eagles they were sacrosanct and adored as such."¹⁶

Scholars are of the opinion that the incident of the "shields" reported by Philo and the incident of the "effigies of Caesar" cited by Josephus are two separate incidents of Pilate's intentional insults to Jewish national identity and honor. Some scholars, in fact, venture to speculate that Pilate's actions were "inspired by the anti-Jewish policy followed by Tiberius' closest advisor, Sejanus, just before his death in A.D. 31."¹⁷ But, whoever inspired Pilate's offensive actions, it is clear that he was a recurring nightmare to the Jews and Judea and Galilee. It is obvious from both Philo and Josephus that all segments of the population were affected by his attacks on the nation's laws and honor and, when they could, they banded together to make their objections known to Caesar, as is evident from Philo's report of the "letters of supplication" sent to Tiberius from the Jews in Judea. Neither Josephus nor Philo give any indication that the high priest or any other royal or sacerdotal authority or representative pleaded with the people restrain themselves, as was done in the case of Judas the Galilean and the census of Quirinius in 6 C.E. In fact, the sacerdotal aristocracy would have been allied with the Jewish masses streaming in from the

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countryside as well as from the urban area to protest Pilate's theft of money from the "sacred treasury." The Jews as a whole "were enraged because Pilate was expropriating for his own secular purposes the shekalim which had been contributed by Jews everywhere for the purchase of sacrificial animals." ¹⁸ A riot ensued in Jerusalem as a result of Pilate's raid on the sacred treasury, but there is no indication of when during his administration the violence occurred. What can be deduced, however, is that the Jews, under the leadership of an unspecified command, rioted in Jerusalem some time during Pilate's administration because the Temple financial institutions had become a "den of thieves" with Pilate being the chief thief.

Pilate's larceny must have been extensive enough to become a threat to the Judean magnates and aristocracy. If Pilate's sticky fingers had not reached into their pockets, it would not have become necessary for them to appeal to Tiberius to have him desist. Tiberius must have been concerned that Pilate's extortionary methods were eroding support from Rome's most important allies in the province of Judea - the Jewish wealthy aristocracy, and, therefore, Caesar ordered the Roman procurator to mend his ways.

The sacerdotal aristocracy also had more than one complaint against Pilate. In addition to his confiscating funds from the sacred treasury, he had under his control the vestments of the high priest. The Romans had "retained control of the high priest's vestments and kept them in a stone building, where they were under the seal both of the priests and of the custodians of the treasury." ¹⁹ There are at least two reasons why the Jews as a whole and the sacerdotal aristocracy would have objected to Roman control of the priestly garments. They would have resented in the first place the handling of the vestments by non-Jews because pagan hands would as a result defile the priestly clothing. ²⁰ Pilate's action in bringing into Jerusalem the pagan shields would have exacerbated the initial grievance because the "worship of the emperor's image would have compromised the sanctity of the priestly garments." ²¹

Therefore, not only did Pilate promote sedition because of his unprecedented behavior of bringing sacred images of the Emperor into Jerusalem, where they would have been dedicated and worshipped, but also he confiscated Temple funds for his own purposes and he contaminated and/or polluted the high priesthood, already held in disrepute by the masses, by his control of the vestments. Pilate was, as a result of his many outrages, held in contempt by all segments of the Jewish population, including the members of the Sanhedrin and the high priesthood. Considering the complaints against him from all quarters of the Jewish polity, it is most unlikely that any single sector or local Jerusalem individual would have collaborated with him in his administration of affairs in Judea. As was suggested above, Pilate was a free agent in Judea, acting at his own discretion but with his own and Rome's political interests in the forefront of his mind. What this is all leading up to, of course, is to discredit the Gospel reports that Jesus was handed over to a reluctant Pilate for execution by the "chief priests and the elders of the people," and that his execution was demanded and acclaimed by "the whole people." ²² The historical absurdity of the sequence of the events leading up to Jesus' execution will be dealt with in more detail below. For now,

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however, it should be clear that given the temper of the entire Jewish community towards Pilate and his cruelly oppressive regime, any Jew who would have aided and abetted Pilate in carrying out any one of his numerous and "constantly repeated executions without trial" would have been himself assassinated immediately by any one of the outraged sectors of Jewish society.

This is not to say that the animosities between the classes and strata of Jewish society in Judea, and Galilee ceased to exist during the governorship of Pilate. Those animosities, which were brought to a boil at the time Judea was made a province of Rome in 6 C.E. and the census of Quirinius was instituted, were still prevalent. Judas the Galilean saw in the census of Quirinius the death knell of Jewish national identity. The ready acquiescence of the high priest and the nobility to pay the tribute and taxes to Caesar further widened the split between the zealots and the constituency they represented, the *am-ha-aretz*, and the wealthy aristocracy. The class hostilities, however, though still present were left to simmer vigorously on a back burner during the procuratorship of Pilate. The socio-economic and political arguments that had erupted into violence in the generation of Judas the Galilean did not evaporate when their children reached adulthood. There was, however, a development, which surfaced that, was unknown in their fathers' period. The sector of the population represented by Judas the Galilean in the earlier period was the same sector represented by Jesus in the next generation and the grievances they held against the Romans, the Herodians, and the wealthy merchants and land-owning aristocracy were the same and undiminished. Perhaps, because of Pilate's methods of bribery and extortion, those who were charged with the collection of taxes from their less fortunate Jewish brothers were motivated to press even harder on the peasantry for the funds in order to defray the diminishment of their own expenses. It is evident that what was different during the administration of Pilate was that they, too, the Herodians, the wealthy magnates, the sacerdotal aristocracy, the Pharisees, and others who were expert in the laws of the land, all segments of the Jewish population in Judea had their own separate grievances against Pilate's misrule. The rebels, however, including the zealots founded by Judas the Galilean, saw the reason for their deplorable state as the result of the departure from the law by the ruling classes of Jewish society and their eager cooperation with Rome. The aristocracy, on the other hand, who were now also the victims of Pilate's greed and oblivious disregard of their interests, saw the cause of their distress not in their alliance with Caesar, but the person of Pilate himself. In citing the complaints by the Samaritans against Pilate, Josephus could have been speaking for the Jewish aristocracy as well.

It was not as rebels against the Romans but as refugees from the persecution of Pilate, that they had met to appeal for release of the pro-curator's vicious grip.²³

While they could never openly support any rebellion perpetrated against Caesar, the Jewish nobility, wealthy merchants, and land owners would not object to any activities that might lead to or aid in the removal from office of Pilate, or at least to the lessening of his grip on their financial and/or prominent political positions.

Chapter VI

The Zealots Versus Pontius Pilate

Now that the hostility that existed between all sectors of the Jewish polity and Pilate had been documented, it can be assumed that each of those groups who were opposed to Pilate would have expressed that animosity in one form or another. Both Josephus and Philo give evidence of the riots that ensued because of Pilate's introduction of pagan shields and insignia into Jerusalem. Josephus additionally describes the riots that erupted in Jerusalem as a result of Pilate's diversion of funds from the "sacred -treasury" for his own purpose. The Pharisees and other doctors of the law and sophists would surely have joined in the chorus of Jews who objected to Pilate's "trampling" of the nation's laws. They had banded together when Herod had executed Ezekias without trial and, they certainly would not have remained silent when now, under Pilate, executions without trial were constantly repeated. Philo cites the evidence of the appeal to Caesar by the "magnates" and other members of the nobility and, "persons of authority." However, neither Josephus nor Philo cite any action taken against Pilate by any one particular group. Neither do they report any activity against Pilate by any segment of the Jewish population under the sponsorship of a particular charismatic leader. All of the reports in both Josephus and Philo are described as general uprisings and none of the leadership of any one of the riots are described by name, except for the much discussed and controversial passage in Antiquities naming Jesus as "the Messiah, (who) when Pilate upon hearing him accused by men of the highest standing . . . had condemned him to be crucified."¹ The passage naming Jesus as one of those crucified by Pilate is placed immediately after Josephus' description of the riot in Jerusalem occasioned by Pilate's confiscation of the "sacred treasury." Josephus gives no indication that the two incidents were related. What is surprising is that Josephus, who became the inveterate enemy of the Zealots founded by Judas the Galilean in the previous generation, nowhere mentions any actions taken against Pilate that might have been inspired by the second-generation zealots. Pilate would have been the perfect excuse for the sons of Judas the Galilean to rise up and exclaim "We told you so!" to the Jews who did not respond to their vociferous objections to the census of Quirinius. The Zealots would certainly have been as opposed to the pagan shields as were all other segments of the Jewish population. They, of course, had joined in the denunciations of Pilate's robbery of the Temple funds. While it is doubtful that they would have submitted to Pilate's bribes, they would not have remained silent in the face of his insults to their nation's honor and identity. Because of the Zealot's Pharisaic associations, they would have most assuredly taken some actions to protest Pilate's constantly repeated "executions without trial." And, yet there is

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nothing in Philo or Josephus indicating that the Zealots as a group were involved in the general uprisings during Pilate's administration. The Zealot cause that was founded by Judas the Galilean in the previous generation, while adhering to each of the complaints registered by all the other rebel groups in Judea, had one particular mark of distinction. They were inspired by Judas the Galilean, because of their unshakeable belief that God alone was their master, to demonstrate their refusal to acknowledge any man as their sovereign. They, therefore, were intractable in their objections to paying taxes or tribute to Caesar, which they considered to be the equivalent to slavery. While Zealot resistance to Pilate's regime would surely have been expected, it is, therefore, strange that neither Philo nor Josephus offer any indication that there was any group during Pilate's misrule agitating against the payment of taxes to Caesar. There are other sources, however, which prove Zealot activity during Pilate's tenure in office. These sources are the Gospel accounts of the life and activities of Jesus and his associates. Already noted above are the Gospel reports of a certain Simon the Zealot as an important member of Jesus' entourage. It should also be noted that, while Simon the Zealot is listed among the disciples who assembled in Jerusalem after Jesus' execution, he subsequently falls from view and is never mentioned again in New Testament writings. However, Simon the Zealot's presence as a founding member of the Nazorean community gives strong indication that the Zealot and the Nazorean movements acted in concert with one another. The Gospels, in addition, report on another piece of evidence that places Jesus firmly in the Zealot camp and affirms that the Zealots were active in the revolts not only against Pilate but against their original enemy, Rome.

Then the entire assembly rose up and led him (Jesus) before Pilate. 'We found this man subverting our nation, OPPOSING THE PAYMENT OF TAXES TO CAESAR, and calling himself the Messiah, a king . . . He stirs up the people by his teaching throughout the whole of Judea, from Galilee, where he began'. . . Pilate then called together the chief priests, the ruling class, and the people, and said to them: 'You have brought this man before me as one who subverts the people . . .'²

All of the other Gospel accounts are deliberately vague concerning charges brought against Jesus. Luke, however, specifically notes what the exact crimes were refusal to pay taxes to Caesar, and subversion.

The Gospel of John adds to Luke's charges of having the Jews remind the Roman Pilate that anyone "who makes himself a king becomes Caesar's rival."³ Immediately, the chief priests affirm to Pilate that, in contrast to Jesus, they "have no king but Caesar," thereby repudiating the basic precept of the Zealot philosophy, and obviously Jesus' as well, to bow only to the sovereignty of God.

We, therefore, have direct proof from the Gospels themselves that the Zealots were indeed active during the procuratorship of Pontius Pilate. The intimate association of Simon the Zealot with the Nazorean community attests

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to the similarity of ideals between the unnamed "sect of his own" gathered together by Judas the Galilean in the previous generation and the Galileans/Nazoreans who joined Jesus in his crusade of national liberty during the rule of Pontius Pilate. Also evident is the affirmation by the author of Luke that Jesus was captured and executed by Pilate because of his activities which advocated subversion and non-payment of taxes to Caesar. The task now is to attempt to search the Gospels, which purportedly report Jesus' activities, for additional clues that will bind Jesus the Nazorean to Judas the Galilean and to demonstrate that the two men separated by a generation were in reality father and son and that their ideologies, activities, and goals were identical. It will be demonstrated, therefore, that the Gospel according to Jesus was the one in which he was nurtured and indoctrinated by his father Judas the Galilean. It will be further demonstrated that the foundation upon which the Gospel according to Jesus was built rested firmly on the Laws of the Mosaic Code. The ultimate goal of the community of Jews that was led by Jesus was the restoration of national sovereignty and liberty; the movement, in addition, was exclusively limited to Jews. In the process of arguing the contentions made above, it will be further demonstrated that Gentile Christianity was introduced by Paul and was based on concepts diametrically opposed to those of the Nazorean community of Jews who perpetuated the Gospel according to Jesus after his death. The reason for the divergence of goals between the Nazoreans and primitive Gentile Christianity founded by Paul rested on their two opposing attitudes towards the laws of the Mosaic Code and their opposing views concerning the sense of identity each group felt towards the Jewish nation. The community of Jews who joined Jesus' crusade directed its message of salvation solely to Jews. In fact, there is evidence pointing to an even more exclusive nature of the Gospel according to Jesus in its being directed at only Judean and Galilean Jews. Certainly before Jesus' death, he labored to enlist in the Nazorean sect only the Jews of the areas in which he traveled. There is little or no indication that any attempt was made to bring into the fold any Jews from the Diaspora. After Jesus' execution, the Nazoreans exhibited what can be only seen as an aversion or even a hostility towards those Jews coming into Jerusalem from the Hellenistic Diaspora communities, going so far as to separate them-selves into two different communities. Their desire to separate themselves from Hellenistic Jews was probably based on suspicions of disloyalty to the Jewish cause exhibited by some Jews of the Diaspora, illustrated by persecutions they suffered at the hands of Paul. As a result of Paul's early animus to their "new way," the Nazoreans obviously felt it more propitious to limit membership in their community only to indigenous Jews of Galilee and Judea.

In those days, as the number of disciples grew, the ones who spoke Greek complained that their widows were being neglected in the daily distribution of food, as compared with the widows of those who spoke Hebrew. The Twelve assembled the community of the disciples and said, 'It is not right for us to neglect the word of God in order to wait on tables. Look around among your own number, brothers, for seven men

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acknowledged being deeply spiritual and prudent, and we shall appoint them to this task.⁴

Furthermore, contrary to the practices of the Gentile-Christian community established by Paul, the loyalty of the native community of Jews to the laws of the Mosaic Code was unwavering. The authors of Acts acknowledged that "the community of believers" in Jerusalem, under the direction of James, Jesus' brother, were "staunch defenders of the law" who proudly proclaimed it was "Better for us to obey God than men!"⁵ No son or follower of Judas the Galilean could have said it better. Opposed to the Nazorean commitment to their nation's constitution and identity was Paul, who denied any loyalty to the laws of the Mosaic Code and thereby became an expatriate of his former nation and an apostate to the laws of its constitution.

Nevertheless, knowing that a man is not justified by legal observance but by faith in Jesus Christ, we too have believed in him in order to be justified by faith in Christ, not by observance of the law; for by works of the law no one will be justified . . . It was only through the law that I came to know sin . . . The written law kills.⁶

Therefore, it is apparent that their respective divergent attitudes towards the laws of the national constitution and their contradictory feelings of national identity and pride is the foundation of the wall that forever separated the Nazorean community of Jews who followed Jesus and the primitive Gentile-Christian community established by Paul. Because of their fundamental differences it is obvious that Paul's gospel was built on different foundations than that of the Gospel According to Jesus.

It will be demonstrated below that Paul's development of Gentile Christianity was not only constructed according to the negative views he held concerning his former nation and its law code, but that Paul's own unresolved psycho-sexual anxieties played an important role in the formulation of his ideas. For the moment, however, the task is to search the Gospels, Acts of the Apostles, and Paul's letters for clues with which to reconstruct what in reality was the Gospel According to Jesus.

Chapter VII

The Search for the Lost Gospel According to Jesus

Although no such document exists and there is no writing extant that can be attributed to any member of the Jewish-Christian community of Nazoreans who continued Jesus' work after his execution, there is a good deal that is known about the Nazorean cause and upon which a reconstruction of its ideology can be attempted. For instance,

1. Since Paul flatly stated that there were other and divergent gospels circulating in the Hellenistic world at the same time he was attempting to persuade Gentiles to adopt his version, Paul's innovative gospel was one of many.

I beg you brothers, in the name of our Lord Jesus Christ, to agree in what you say. Let there be no factions; rather, be united in mind and judgment. I have been informed . . . that you are quarreling among yourselves. This is what I mean: One of you will say, 'I belong to Paul,' another, 'I belong to Applos,' still another, 'Cephas has my allegiance,' and the fourth 'I belong to Christ . . .'¹

My fear is that . . . your thoughts may be corrupted and you may fall away from your sincere and complete devotion to Christ. I say this because when someone comes preaching another Jesus than the one we preached or when you receive a different spirit than the one you have received, or a gospel other than the gospel you accepted, you seem to endure it quite well. I consider myself inferior to the 'super apostles' in nothing . . . Such men are false apostles. They practice deceit in their disguise as apostles of Christ. And little wonder! For even Satan disguises himself as an angel of light. It comes as no surprise that his ministers disguise them-selves as ministers of the justice of God. But their end will correspond to their deeds.²

I am amazed that you are so soon deserting him who called you in accord with his gracious design in Christ, and are going over to another gospel.

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But there is no other. Some who wish to alter the gospel of Christ must have confused you . . . If anyone preaches a gospel to you other than the one you received, let a curse be upon him.³

2. Paul's gospel which was preached in opposition to the various other gospels being spread in the Graeco-Roman oikoumene was original to Paul and was based not on the activities of the Jesus of history, but formulated solely on Paul's understanding of the "crucified Jesus." "We preach Christ crucified" acclaimed Paul.

3. Despite the fact that Paul candidly testified that he had personally met and conferred with the "super-apostles" of the Nazorean community in Jerusalem,⁵ he did not formulate his own concepts based upon what Jesus' intimate associates told him. Paul devised his own interpretations based not on Jesus' life but on what Paul considered to be the ramifications of Jesus' death, and the inspiration he, Paul, received from the crucified Christ, not from the factual information he learned from James, Peter, and John.

I assure you brothers; the gospel I proclaimed to you is no mere human invention. I did not receive it from any man nor was I schooled in it. It came by revelation from Jesus Christ.⁶

I will not dare to speak of anything except what Christ has done through me to win the Gentiles to obedience by word and deed, with mighty signs and marvels, by the power of God's Spirit. As a result, I have completed preaching the gospel of Christ from Jerusalem all the way around to Illyria. It has been a point of honor with me never to preach in places where Christ's name was already known, for I did not want to build on a foundation laid by another⁷

It is, therefore, confirmed by Paul's own testimony that the gospel he was advancing diverted from the teachings and activities of Jesus of history. Paul confirmed to his prospective congregants that, subsequent to his persecutions of the followers of the "new way," he was inspired in a hallucinatory vision of the resurrected Jesus, that he should mend his ways. Paul, without conferring with any other person, thereupon devised his own original concepts of the significance of that vision on the road to Damascus.

You have heard, I know, the story of my former way of life in Judaism. You know that I went to extremes in persecuting the church of God and tried to destroy it . . . But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me, that I might spread among the Gentiles the good tidings concerning

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him. Immediately, without seeking human advisers, or even going to Jerusalem to see those who were apostles before me, I went off to Arabia; later I returned to Damascus. Three years after that I went up to Jerusalem to get to know Cephas, with whom I stayed fifteen days. I did not meet any other apostles except James, the brother of the Lord. I declare before God that what I have just written is true. Thereafter I entered the regions of Syria and Cilicia. The communities of Christ in Judea had no idea what I looked like, they had only heard that he who was formerly persecuting us is now preaching the faith he tried to destroy . . . Then after fourteen years, I went up to Jerusalem again . . . I went prompted by a revelation, and I laid out for their scrutiny the gospel as I present it to the Gentiles - all this in private conference with the leaders, to make sure the course I was pursuing, or had pursued, was not useless.⁸

Paul's private meeting with James and the other leaders of the Nazorean community was obviously a stormy one. According to Paul's own testimony, there was such obvious disagreement between the gospels of the two distinctly different communities that they decided conclusively to go their separate ways and to have nothing to do with one another.

Recognizing that I had been entrusted with the gospel for the uncircumcised, just as Peter was for the circumcised . . . those who were the acknowledged pillars, James, Cephas (Peter/ Simon), and John . . . signified that we should go to the Gentiles as they to the Jews.⁹

The community of Jews in Jerusalem who composed the sect of the Nazoreans faithfully adhered to their promise to enlist only Jews to their cause by requiring that even Gentiles who wished to join in their mission become citizens of the Jewish nation.

Some of the converted Pharisees then got up and demanded that such Gentiles be circumcised and told to keep the Mosaic Law. Some men came down to Antioch from Judea and began to teach the brothers, 'Unless you are circumcised according to Mosaic practice, you cannot be saved.'¹⁰

The author of Acts candidly admits that the requirement that Gentiles must undergo circumcision and proclaim their loyalty to the laws of the national constitution "created dissension and much controversy" between the Nazorean community and the primitive Gentile-Christian community established by Paul. Their contrary

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opinion concerning loyalty to the Law was not the only item that separated the two communities and widened the schism between the two disparate groups. While the Nazoreans restricted their gospel only to the Jews as they had promised to Paul, he, Paul, agreeing to preach only to Gentiles, did not keep his word and attempted to divert Diaspora Jews from their centuries-old commitment of loyalty to the laws and traditions of their fathers. Paul divulged his hypocrisy in his letter to the Corinthians, which was written after his meeting ¹¹ in Jerusalem with James, Peter, and John at which time the two groups pledged their commitment to part company.

Although I am not bound to anyone, I made myself the slave to all so as to win over as many as possible. I became like a Jew to the Jews in order to win the Jews. To those bound by the law I became like one who is bound (altogether in fact I am not bound by it), that I might win those bound by the law. To those not subject to the law I became like one not subject to it (not that I am free from the law of God, for I am subject to the law of Christ), that might win those not subject to the law . . . ¹²

The leadership in the Nazorean community, furious at Paul's treachery and his breaking the vow he made to them, did not sit back with passive disregard at Paul's attempt to turn the Jews of the Diaspora away from the law. Emissaries sent from the highest authorities in the Nazorean community took the offensive and dogged Paul's tracks by journeying to the same communities previously reached by Paul. The message to both Jew and Gentile from the leadership in the Jewish-Christian community in Jerusalem was that, in order to join their sect and become committed to the same cause, the member must first and foremost be a Jew. Paul, furious at the Judaisers' attack on his innovative new gospel, counterattacked those others (who) came who were from James."¹³

You senseless Galatians! Who has cast a spell over you - you before whose eyes Jesus Christ was displayed to view upon his cross? I want to learn only one thing from you: how did you receive the Spirit? Was it through observance of the law or through faith in what you heard? How could you be so stupid? After beginning in the spirit; are you now to end in the flesh? Have you had such remarkable experiences all to no purpose - if, indeed, they were to no purpose? Is it because you observe the law or because you have faith in what you heard that God lavishes the Spirit on you and works wonders in your midst? . . . All who depend on observance of the law . . . are under a curse . . . No one is justified in God's sight by the law, for the just man shall live by faith . . . You even go so far as to keep the ceremonial observance of days and months, seasons and years! I

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fear for you; all my efforts with you may have been wasted . . . Pay close attention to me, Paul, when I tell you that if you have yourself circumcised, Christ will be of no use to you! I point out once more to all who receive circumcision that they are bound to the law in its entirety. Any of you who seek your justification in the law have severed yourselves from Christ and fallen from God's favor . . . Would that those who are troubling you might go the whole way and castrate themselves.¹⁴

The unrelieved hostility that Paul felt and exhibited towards the "super-apostles," in the positions of leadership in the Jerusalem community, including Peter and others "who were from James," was passed on by Paul to his new congregants. The animosity Paul and his associates felt towards the original members of the community of Jews who followed Jesus becomes clearly evident in the pages of the Gospels. A careful reading of the gospels will make apparent not only the rejection by the entire Jewish nation of Jesus' teaching but the wavering faith and conviction of members of his personally chosen group of disciples. They are described as having "little faith"¹⁵ and having no courage. Peter his chief disciple is not only charged with denying his association with Jesus the Galilean/Nazorean at the time of Jesus' capture, but on at least one other occasion is severely castigated by him. "Get out of my sight you Satan. You are trying to make me trip and fall."¹⁶ The disciples are additionally portrayed as ambitious among themselves for power and are described as quarreling and contesting for positions of authority in the coming Kingdom of God.¹⁷ While the author of Acts attests to the presence of Jesus' mother and brothers in Jerusalem at the time of his execution and while Paul verifies that James was indeed the leader of the community after Jesus' death, in the Gospels Jesus is reported to have avoided their company.

His mother and his brothers arrived and as they stood outside they sent word to him to come out. The crowd seated around him told him, 'Your mother and your brothers are outside asking for you.' He said in reply, 'Who are my mother and my brothers?' And gazing around him at those seated in the ^{circle} he continued, 'These are my mother and my brothers. Whoever does the will of God is brother and sister and mother to me.'¹⁸

Most significant, however, is the portrayal in the Gospels of Jesus' disciples as incomprehensible of the real meaning of Jesus' mission on earth.

After hearing his words, many of his disciples remarked, 'This sort of talk is hard to endure! How can anyone take it seriously?' Jesus was fully aware that his disciples were murmuring in protest at what he had said. 'Does it shake your faith?' he asked them. From this time on, many of his

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disciples broke away and would not remain in his company any longer . .

¹⁹

Jesus' hand-picked disciples are accused of misunderstanding the true meaning of Jesus' mission. The Gentile-Christian authors of the Gospels, who were well-schooled in Pauline Christianity and easily absorbed the animosity he felt towards his former Jewish brothers, however, portrayed Jesus as predicting that true faith in his cause will come not from the Jews but from Gentiles.

As Jesus entered Capernaum, a centurion approached him with this request: 'Sir, my serving boy is at home in bed paralyzed, suffering painfully.' He said to him, 'I will come and cure him.' 'Sir,' the centurion said in reply, 'I am not worthy to have you under my roof. Just give an order and my boy will get better' . . . Jesus showed amazement on hearing this and remarked to his followers, 'I assure you, I have never found this much faith in Israel. mark what I say! Many will come from the east and the west and will find a place at the banquet in the Kingdom of God with Abraham, Isaac, and Jacob, while the natural heirs of the kingdom will be driven out into the dark' . . .²⁰

There are several reasons why the authors of the Gospels chose to depict the original members of the Nazorean community in a less than complimentary light. First was the feeling of animus they had absorbed from Paul. Paul's experiences with Jesus' family and friends had been militant from their first contacts, when Paul was the aggressor "breathing murderous threats against the Lord's disciples"²¹ and they were his victims. Paul's hallucinatory experience on the road to Damascus did nothing to alleviate the hostility he felt towards the Nazoreans but only changed his perceptions of their leader, Jesus. After the mental trauma he suffered as a result of his vision, "immediately, without seeking human advisors, or even going to Jerusalem to see those who were apostles" before him began preaching his original gospel "that Jesus was the Son of God."²² Because of the disparity between Paul's gospel and the interpretation he gave to Jesus' death and the gospel of "another Jesus" that was being disseminated by Jesus' own followers, the animosities between Paul and the Nazoreans became even more exacerbated. The authors of the Gospels, in order to support Paul's claims that his version of Jesus' death and resurrection was the only truth to be accepted, incorporated into the Gospels the misunderstanding and lack of faith of not only the entire Jewish nation, but Jesus' family and friends as well. By this method they were able to counter any arguments made against Pauline Christianity by not only Jews but representatives of the Jewish-Christian community as well. Additionally, by portraying Jesus' followers as misguided and misunderstanding his original intent, the authors of the Gospels were able to dispel suspicion that Jesus might have had ties to the Jewish

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revolutionary movement. By the time of the writing of Luke and Acts, the Nazoreans already had the reputation for "stirring up sedition among the Jews all over the world."²³ By casting the original members of the Jesus' cell as misunderstanding, or even ignorant, disciples of Jesus, the followers of Pauline Christianity, who composed the Gospels, could easily claim that the Nazorean association with seditious activities was a misinterpretation by Jesus' hand-picked associates of his original intent and contrary to his teaching.

In order to accomplish the goal of searching for clues that will enable a reconstruction of the lost Gospel According to Jesus, it is important to be alert to the undercurrent of hostility towards Jesus' disciples that is evident in the Gospels. Just as the myths surrounding Jesus' birth have been swept away, demonstrating that Jesus was born and raised in the revolutionary environment of Galilee, so too should the "misunderstanding" role of his disciples be discounted, because of its obvious absurdity. The Nazoreans, including James, Jesus' brother at its head, Peter and the other original disciples, knew perfectly well the goals and aspirations of their martyred leader. Their activities in Jerusalem and Judea after Jesus' execution were certainly motivated by the program he laid out before them during his lifetime activities. By studiously ignoring the attempts by the authors of the Gospels to estrange Jesus from his native environment and even his closest associates, the clues that identify Jesus with the Zealot cause will become apparent.

The author of Acts offers additional information that further supports the argument that the Nazoreans and the Zealots were perfectly compatible. The author of Luke and the author of Acts are considered by scholars to be one and the same. Luke has thankfully supplied history with the two reasons for which Jesus was crucified by Pilate: (1) advocating to the Jews that they should not pay taxes to Caesar, and (2) sedition. In Acts, the same author depicts the Nazoreans as proudly declaring, "Better for us to obey God than men!,"²⁴ paralleling the credo of Judas the Galilean in the previous generation who refused to "tolerate mortal masters, after having God for their lord."

Already noted above is the fact that, contrary to Paul who preached that "Jesus was the Son of God," the Jewish-Christian community of Jews never adopted the pagan concept of the virgin birth. They conceived of not only Jesus, but, they, themselves, as "obedient, devoted and righteous servants" of God, their Father and ruling master. The author of Acts has confirmed that "thousands of Jews," including "converted Pharisees,"²⁵ scribes, and priests exhibited no hesitation in joining the "new way" of the Nazorean sect and identifying with its ideals. The only group in Acts consistently portrayed as opponents of the Nazoreans were cited as the Sadducees, "the high priest and all of his supporters."²⁶ (To be noted below is the obvious activity taken by members of the Nazorean community against the Herodian puppet king Agrippa I, referred to in Act as "King Herod.") As a result of their unspecified activities against Herod Agrippa, James, one of the leaders of the Nazorean community was beheaded and Peter went into hiding.²⁷ More will be said of this incident below, but for now what should be noted

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as significant is the reciprocal antipathy that existed between the Nazoreans and the Herodians.) The bone of contention between the Nazoreans and the Sadducees was, according to Acts, the doctrine of the resurrection of the dead.²⁸ Paul himself claimed later in Jerusalem that he found himself "on trial because of the hope in the resurrection of the dead."²⁹ But certainly, there were deeper divisions that separated the Nazoreans from the Sadducees since the resurrection of the dead was a long-held concept by the Pharisaic party as well as the rebel movement, stretching far back to the days of Judas Maccabee. It should be recalled that a fundamental inspiration of the revolutionary groups was their firm conviction that "the fallen would rise again . . . to the splendid reward that awaits those who had gone to rest in godliness."³⁰ Charismatic rebel leaders had consistently promised their disciples:

It was a noble deed to die for the law of one's country; for the souls of those who came to such an end attained immortality and an abiding sense of felicity.³¹

Since the Sadducees had long differed with the Pharisees concerning the doctrine of the resurrection of the dead, but did not hound them into prison and hiding because of that belief, it is unreasonable to assume that the Nazoreans were the targets of the high priest and his aristocratic Sadducean allies solely because "they were teaching the people and proclaiming the resurrection of the dead in the name of Jesus,"³² their martyred leader. There necessarily must have been other doctrines in the Gospel According to Jesus that drew the wrath of not only the royal Herodian family, but the aristocratic high priest and the Sadducean party. Additionally, since the Pharisees already held strong beliefs in the concept of the resurrection of the dead, there similarly must have been additional precepts in the Nazorean sect of the "new way" that attracted to its standard not only Pharisees, but priests, scribes, and thousands of other Jews as well, all of whom were "staunch observers of the law."

Summarizing what is already known concerning the lost Gospel According to Jesus discloses:

1. It was different from the gospel proclaimed by Paul.
2. Paul's testimony confirms that the leadership of the Nazorean community in Jerusalem (which by the way he never refers to by name) taught "another Jesus," obviously advocating the same principles and ideals they had learned from their former leader. Because of the complete disparity between the Nazorean Gospel of the Jesus of history and Paul's gospel of the "crucified Christ," Paul was an anathema to Jesus' disciples and was called by them "an imposter."³³ Paul returned their insults by referring to Jesus' family and friends as "false apostles (who) practice deceit in their disguise as apostles of Christ," and, additionally compared them to Satan.³⁴
3. The Gospel According to Jesus was addressed exclusively to Jews, and introduced no new concepts of practices that diverted from Jewish law and tradition.

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4. Because of its faithful loyalty to the national constitution and the laws of the Mosaic Code and because it in no way deviated from the law, scribes, priests, and thousands of other Jews who were similarly "zealous for the law."

5. Like those in the previous generation who joined Judas the Galilean in his cause of national liberation and who refused to "tolerate mortal masters, after having God for their Lord," the Nazoreans, too adopted the credo "Better for us to obey God than men!"

6. Like the martyred heroes of the past who died in defense of their nation's laws and to avenge its honor and liberty, the Nazoreans firmly believed that death in pursuit of their goals would achieve for all of them "immortality and an abiding sense of felicity."

7. The Nazoreans firmly believed in their martyred leader's crusade and considered him to have been their nation's hoped-for messiah.

8. The Nazorean understanding of the term "messiah" never included the pagan concept of a virgin birth. They understood that their messianic hopeful was no more than "an obedient, devoted and righteous servant of God."

9. In the pursuit of the goals of his teaching that were the foundation of the Gospel According to Jesus, Jesus was executed by the Roman procurator on charges of his refusal to pay taxes to Caesar and sedition.

10. The Gospel According to Jesus had features that drew the enmity of both the Herodians and the aristocratic Sadducees.

11. In spite of the fact that the Gospel According to Jesus was addressed only to Jews and did not introduce any innovative doctrines that contradicted or diverted from the nation's laws and traditions, it was referred to by the author of Acts as "the new way" and many Jews, including Pharisees "converted" to it.³⁵

12. The community of Jews who joined Jesus the Nazorean/ Galilean and pledged their loyalty to follow his gospel and teaching included a certain Simon the Zealot, thereby attesting to the compatible nature between the gospel of the Nazorean sect of the "new way" and the gospel of the unnamed sect founded by Judas the Galilean.

According to Josephus, Judas the Galilean's unnamed sect was "an innovation and reform in ancestral traditions" that led to the destruction of the congregation of the people. Josephus further attests that the new "fourth of the philosophies" established by Judas the Galilean "agreed in all other respects with the opinions of the Pharisees, except that they have a passion for liberty that is almost unconquerable since they are convinced that God alone is their leader and master."³⁶ It is evident, therefore, that just as the lost Gospel According to Jesus had

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not instituted new doctrines or concepts to traditional Jewish belief, neither did Judas the Galilean differ from the doctors of the laws and the Pharisees in their beliefs. But, there was an innovative ingredient to Judas the Galilean's unnamed sect of his own. That was his "appeal to the nation to make a bid for independence"³⁷ and his refusal to pay taxes to Caesar.

Since Jesus was executed by Pilate because of his two-fold crime of refusing to pay taxes to Caesar and his seditious activities against Rome, it is evident that the lost Gospel According to Jesus was identical to the teaching of Judas the Galilean. The passion for liberty that was exhibited by Judas the Galilean in response to the incorporation of Judea as a province of Rome was passed on to the second-generation zealots. It has been demonstrated above that rebel leadership in Judea, since Maccabean times, was inherited by the son from the father and then from brother to brother. In the generation after Judas the Galilean, Jesus became the chieftain of a sect to become known for its seditious activities, and in which there was confirmed zealot membership. Since Jesus was the leader of this group and since he was executed because of his zealot activities, i.e., sedition and advocacy of non-payment of taxes to Caesar, it is argued that Jesus assumed his position of authority as head of the second-generation unnamed sect founded by his father, Judas the Galilean. What is more, it will be demonstrated in the following chapter that the authors of the Gospels were well aware of the father-son relationship between Judas the Galilean and Jesus the Nazorean/Galilean but for obvious reasons had to somehow conceal that inflammatory and scandalous information. They achieved their goal of subterfuge by concocting an entirely fictitious and absurd scenario of events leading up to Jesus' crucifixion by Pilate. By an ingenious literary and historical deception the authors of the Gospels created out of Jesus, son of Judas the Galilean, father of revolution, another Jesus, son of the Father, or son of God.

Chapter VIII

Who was Barabbas?

Before delving into the Barabbas episode as it is reported in all four Gospels there are some facts that should be kept in the forefront of memory. First to be recalled is the agitated almost hysterical temper of segments of the Jewish polity during Pilate's rule. Of course Philo's description of Pilate's personality as being supremely cruel and vindictive as well as dedicated never "to do anything which would please his subjects,"¹ should not be forgotten. Also to be remembered is the fact that the Gospel According to Jesus that was preached to the Jews never violated Jewish law, custom, or tradition and attracted to its membership many Pharisees, scribes, and other "staunch observers of the Law," so a charge of blasphemy or impiety could not have been raised against him. It should also be recalled that, since the early days of the Hasmonean period when Judea was ruled by first John Hyrcanus and then Alexander Jannai, political rebels in Judea and Galilee, when captured, had never been afforded the niceties of law or the benefit of trial. It would be redundant to repeat Herod's executions without trial, and, when Rome assumed direct control of Judea, the thought of bringing political rebels before the bar of justice would have never been considered. Witness the more than two thousand executions exacted by Varus and the more than three thousand Jews killed by Archelaus, all of which occurred during the early childhood and adolescence of the members of the Nazorean community now under discussion. A Jewish trial against Jesus must be discounted for the above reasons and for at least one other. Though the Jews were divided among themselves, all segments of Jewish society were opposed to Pilate, each holding its own special grievance against his maladministration. Pilate was notorious for his brutality, extortions, and constantly repeated executions without trial. Therefore, any Jew or group of Jews who might have handed over a brother Jew to Pilate to add to his growing number of crucifixions would have themselves been physically exterminated post haste. The charge of blasphemy raised against Jesus and the subsequent depiction of the "chief priest, with the elders, and scribes (that is, the whole Sanhedrin)"² binding him and bringing him to Pilate cannot be considered an historical reality. It is vital to realize that the authors of the Gospels knew the exact facts of how Jesus met his death on the cross from information they received via Paul. Paul had private meetings with Jesus' immediate family and colleagues and was certainly informed about events leading up to Jesus' death. It is, therefore, significant indeed that Paul, even in his most vituperative denunciations of the Jews who hounded him, never refers to any segment of the Judean population having had a hand in Jesus' death by demanding his crucifixion in exchange for the life and freedom of a certain Barabbas. Paul repeatedly emphasized that Jesus' death was the result of God's intentions and no human effort could thwart divine plan.

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But now the justice of God has been manifested apart from the law, even though both law and prophets bear witness to it - that justice of God which works through faith in Jesus Christ for all who believe. All men have sinned and are deprived of the glory of God. All men are now undeservedly justified by the gift of God, through the redemption wrought in Christ Jesus. Through his blood, God made him the means of expiation for all who believe. He did so to manifest his own justice, for the sake of remitting sins committed in the past to manifest justice in the present, by way of forbearance, so that he might be just and might justify those who believe in Jesus . . . We know that God makes all things work together for the good of those who have been called according to his decree . . . If God is for us, who can be against us? Is it possible that he who did not spare his own son but handed him over for the sake of all will not grant us all things besides .³

It was a common practice in the ancient world, as anyone acquainted with the fate of Socrates would know, for those agitating against the statue quo of their own times to have been charged with impiety and sacrilege. It is a charge that will be raised again against leading members of the community of Jews who joined Jesus' Nazorean sect. Therefore, the charge of blasphemy raised against Jesus as it is reported in the Gospels should be considered a later interpolation of Gentile-Christian apologists. The charge of blasphemy was the first step in their plan of deliberate deception and allowed the Gentile-Christian authors of the Gospels to absolve Pilate and Rome from any responsibility in Jesus' death by transferring the onus of his crucifixion to the Jews.

The gospels are known to have traveled through the hands of many rewriters and copyists before reaching their final canonized versions. "As late as the end of the second century none of the New Testament writings had been canonized and Theophilus of Antioch could still regard the Old Testament alone as comprising the official Scripture of the Church . . . In the second century . . . Christian traditions concerning Jesus and the apostles were now rewritten in an increasingly anti-Jewish spirit. The Gospels had not yet become canonized and hence their texts were still rather fluid. As late as 178, Celsus could point an accusing finger at those Christians who rewrote the gospels three or four times until they produced a text to suit their purpose."⁴ Investigators, therefore, have no way of knowing when this imaginary scene of an exchange of prisoners, Barabbas' life and freedom for, Jesus' execution, was devised and entered into the pages of the Gospel.

It is a fact, however, that the Barabbas episode is reported with minor variations in all four Gospels. The task is to extract the kernel of historical truth that lay hidden between the lines and to try to determine

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exactly who was Barabbas? The four Gospels describe him as:

Matthew: Now on the occasion of a festival the procurator (Pilate) was accustomed to release one prisoner, whom the crowd would designate. They had at the time a notorious prisoner named Barabbas. Since they were already assembled Pilate said to them, 'Which one do you wish me to release for you, Barabbas or Jesus the so-called Messiah?' He knew, of course, that it was out of jealousy that they had handed him over . . . Meanwhile the chief priests and elders convinced the crowds that they should ask for Barabbas and have Jesus put to death. So when the procurator asked them, 'Which one do you wish me to release for you?' they said, 'Barabbas.' Pilate said to them, 'Then what am I to do with Jesus, the so-called Messiah?' 'Crucify him!' they all cried. He (Pilate) said, 'Why, what crime has he committed?' But they only shouted the louder, 'Crucify him!' Pilate finally realized he was making no impression and that a riot was breaking out instead. He (Pilate) . . . declared 'I am innocent of the blood of this just man. The responsibility is yours.' The whole people said in reply, 'Let his blood be on us and on our children.' At that, he released Barabbas to them. Jesus, however, he first scourged; then he handed him over to be crucified.

Mark: Now on the occasion of a festival he would release for them one prisoner - any man they asked for. There was a prisoner named Barabbas jailed along with the rebels who had committed murder in the uprising. When the crowd came up to press their demand that he honor the custom, Pilate rejoined. 'Do you want me to release the king of the Jews for you?' He was aware, of course, that it was out of jealousy that the chief priests had handed him over. Meanwhile the chief priests incited the crowd to have him release Barabbas instead. Pilate again asked them, 'What Am I to do with the man you call the king of the Jews?' They shouted back, 'Crucify him!' Pilate protested, 'Why? What crime has he committed?' They only shouted louder, 'crucify him!' so Pilate, who wished to satisfy

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the crowd, released Barabbas to them; and after he had had Jesus scourged, he handed him over to be crucified.⁶

Luke: Pilate then called together the chief priests, the ruling class, and the people, and said to them: 'You have brought this man (Jesus) before me as one who subverts the people. (We found this man subverting our nation, opposing the payment of taxes to Caesar). I have examined him in your presence and have no charge against him arising from your allegations. Neither has Herod (Antipas) . . . obviously this man has done nothing that calls for death. Therefore, I mean to release him, once I have taught him a lesson.' The whole crowd cried out, 'Away with this man; release Barabbas for us!' This Barabbas had been thrown in prison for causing an uprising in the city, and for murder. Pilate addressed them again, for he wanted Jesus to be the one he released. But they shouted back, 'Crucify him, crucify him!' He said to them for the third time, 'What wrong is this man guilty of? I have not discovered anything about him that calls for the death penalty. I will therefore chastise him and release him.' But they (the crowd of Jews) demanded with loud cries that he be crucified and their shouts increased in violence. Pilate then decreed that what they demanded should be done. He released the one they asked for, who had been thrown in prison for insurrection and murder, and delivered Jesus up to their wishes.⁷

John: . . . Pilate went out again to the Jews, and said to them, 'Speaking for myself, I find no case against this man. Recall your custom whereby I release someone to you at Passover time. Do you want me to release to you the king of the Jews?' They shouted back, "We want Barabbas, not this one!" (Barabbas was an insurrectionist.)⁸

John ends his version of the Barabbas episode by not divulging whether Barabbas was released or not, but immediately tells of Pilate's next move which was "to take Jesus and have him scourged."⁹ Luke, it should be pointed out, is the only one of the four Gospels to refrain from citing a custom of the Roman Procurator or of the Jews that called for the release of a prisoner at festival time. Luke rather has Pilate acceding to the demands of the Jews, and against his own will and judgment, has Barabbas released and Jesus crucified, although

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he found him guilty of no crime. It is significant that of all the authors of the Gospels Luke was the only one who refused to cite the above-mentioned custom of release. It should be recalled that Luke was the same author who reported Jesus' birth at the time of the census of Quirinius. The error of Luke's dating of the census, which actually took place in 6 C.E., to the last years of Herod's reign has been pointed out. But Luke's association of Jesus to the census of Quirinius demonstrates the relevance that census, which, it should be recalled, precipitated the revolt of Judas the Galilean, had to Jesus' life. Luke, however, was correct in reporting that there actually had been a census of Quirinius. The fact that Luke does not refer to a custom of release as being the causative factor leading to Jesus' death is also significant for one very important reason. There was no such custom either in Jewish or Roman tradition or practice. Schurer flatly declared: "The procurator of Judea's customary right, mentioned in the Gospels, to release a prisoner at the feast of Passover, is not known from any source of Roman Law. Provincial governors had no right to grant a pardon." ¹⁰ Brandon's analysis of the Barabbas episode is very extensive and is worthy of repeating.

The Barabbas episode has long been a crux for New Testament scholarship on historical grounds. The problem involved therein is twofold. First, there is no other evidence than that of the Gospels that, during the Roman administration of Judea, it was the custom that the Roman governor should release periodically whatever prisoner the people, i.e., the population of Jerusalem, should ask of him There is one powerful argument against the authenticity of the statement. The Jewish historian Josephus was especially intent on recording all the privileges which the Roman government at various times had accorded to the Jews. It is, therefore, passing strange that he should have neglected to mention so notable a privilege as this, if it had indeed existed.

The other objection is equally serious. The practice of such a custom would so dangerously hamper effective government in a country seething with revolt as was Judea that it is inconceivable that the Roman would ever have tolerated it. For example, if the story is true, it would mean that on this particular occasion Pilate had to release a desperate patriotic leader, probably a Zealot, who had just been involved in a revolt against the Roman rule. Consequently in view of the intrinsic improbability of such a custom ever existing, together with the very serious objection that

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Josephus' silence constitutes, the story cannot be accepted as authentic . . . Before we leave the subject we may briefly consider what might have been the origin of the story. Although (the authors) had used the story to transfer responsibility for the Crucifixion from Pilate to the Jewish leaders, it seems unlikely that the whole episode was invented by him for this purpose. It would appear more probable that, in the last days at Jerusalem, Jesus had been connected in some way with a popular resistance leader who had been involved in a rising against the Romans . . . If a historical basis does underlie the story, it would seem reasonable to draw two conclusions . . . The first is that Jesus had become associated in some way with an insurgent leader during the last fateful days in Jerusalem. The second is that this association gave rise to some tradition that Jesus had been crucified by the Romans instead of this leader Barabbas. For the present it is enough to have noted the probability that behind the . . . tendentious use of the Barabbas episode there lays some significant connection between the fate of Jesus and the insurrection with which Barabbas was concerned.¹¹

It is agreed that there is a kernel of historical truth to the Barabbas episode as it is reported in the Gospels. The fact that such a person named Barabbas did in reality exist and that in some way his life and Jesus' life were symbiotically linked cannot be denied. However, since scholarly research has concluded that there was no custom of release of prisoners by the Roman procurator in Judea, Barabbas' pardon and Jesus' execution in his stead has to be removed from the equation. We have to follow through to its logical conclusion the fact that there was no exchange of prisoners, Barabbas was not released, and Jesus was executed by Pilate solely because of the crimes for which he was committed: (1) non-payment of taxes to Caesar, and (2) subversion. What was the relationship then. of Jesus to Barabbas? According to Baron, "many scholars have come to the conclusion that this Barabbas, if not altogether a figment of imagination, was an alter ego for Jesus himself, who, as Jesus Barabbas (Bar Abba = the Father's Son), had been twice brought before Pilate, once as Barabbas and the second time as the messiah. The first time he was discharged; but on the second occasion he was condemned to death for high treason." ¹² Since Barabbas has been described in the Gospels accounts as a "notorious" insurgent, who had committed murder in Jerusalem, it hardly seems likely that Pilate, who as we know from both Philo and Josephus was viciously cruel in his treatment of his Jewish subjects, would out of the goodness of his heart or as a veritable weakling, devoid alike of dignity, efficiency, and spirit, release a captured and convicted zealot from prison. Baron's contention, however, that Pilate executed Jesus because he claimed to be the messiah and was therefore committing high treason is correct. Jesus'

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messianic aspirations were correctly interpreted by Pilate and Rome as "high treason" for he did claim to be a "rival to Caesar." But Barabbas had the exact same aspirations as the charges against him indicate. The notorious Barabbas was "jailed along with the rebels who had committed murder in the uprising." ¹³ It should be noted that the Gospels refer to only one uprising in the city of Jerusalem, the one which Barabbas was accused of inciting and in which he and the other rebels committed murder and were imprisoned on charges of sedition.

The Gospels are unanimous in reporting, however, that, at the same time that Barabbas had incited revolt in Jerusalem, Jesus, after receiving a triumphal entry into the city by the adoring Jews, had created a violent disturbance in Jerusalem as well, specifically in the Temple precincts.

Blessed is he who comes as king in the name of the Lord!

Peace in heaven and glory in the highest!

. . . Then he entered the temple and began ejecting the traders saying: 'Scripture has it, 'My house is meant for a house of prayer' but you have made it 'a den of thieves.' He was teaching in the temple area from day to day. The chief priests and scribes meanwhile were looking for a way to destroy him, as were the leaders of the people, but they had no idea how to achieve it, for indeed the entire populace was listening to him and hanging on his words.¹⁴

The thesis suggested herein is that the two revolts in Jerusalem described in the Gospels, the one led by Barabbas and the other headed by Jesus in the Temple precincts, were in reality one and the same. Whether Jesus' attack on the financial institutions of the Temple was in response to Pilate's thievery in confiscating the "sacred treasury" cannot be determined, but Pilate gave all segments of the Jewish population more than one reason to rebel during his administration. The Gospels indicate that at the time of Jesus' militant activities in Jerusalem there was indeed "an uprising" led by a "notorious" rebel by the name of Barabbas. Some New Testament editions note that Barabbas was also known as "Jesus Barabbas," ¹⁵ i.e., Jesus, son of the father. The relationship, therefore, between Jesus and Barabbas was more than that of one being an alter ego of the other. Jesus and Barabbas were one and the same person. That was the kernel of historical truth that underlies the Barabbas episode as it was reported in the Gospels. As has been demonstrated above, the authors of the Gospels knew, through Paul, the facts surrounding Jesus' death and, in order to camouflage the embarrassing facts with which they were confronted, they created a fictitious sequence of events which allowed them to separate the historical Jesus from the Jesus of their imagination. The conclusion, however, of historical research, that there was no custom of release that allowed for Barabbas' freedom, uncovers the deception. By eliminating from the Barabbas episode the falsely reported release of one prisoner whom the crowd would designate, the true facts of what transpired in

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Jerusalem that led to Jesus' execution by Pilate emerge. What is more, the irrational, ludicrous, and completely unhistorical portrait that is painted of Pilate evaporates, and the Pilate of Philo and Josephus shows his hand. As the canonized Gospels tell the story, they would have their audience believe the following. Jesus had recently arrived in Jerusalem to tumultuous acclamations of the people, who regarded his entry as one "who comes as king." He immediately enters the Temple precincts and causes a riot because of his belief that the Temple had become a "den of thieves." He is not accosted or arrested at that time and continues to teach "in the temple area from day to day." At the same time there was another revolt in the city in which murder was committed and it was led by a "notorious" rebel named Barabbas who was indeed captured and imprisoned. When Jesus was finally captured, he was brought to Pilate and charged with subversion and refusing to pay taxes to Caesar. Pilate interrogates the accused rebel but finds no cause to execute him, wanting only to release him, but the Jewish crowds will not allow it. Those who had been acclaiming him some days before had now for some unexplained reason turned on him and only wanted his crucifixion. The crowd's hero was the aforementioned Barabbas, who had been imprisoned as was Jesus for insurrection, but the Jews demanded from Pilate that he release their favorite rebel Barabbas and execute Jesus in his stead. Pilate, reluctant to execute Jesus in spite of the charges of sedition raised against him, again offers to release him as was the custom at festival time. But again the Jews demand Barabbas' release, this time with such fury Pilate was afraid of a riot, and Pilate had no choice but to release Barabbas and fall to the demands of the Jews and crucify Jesus. "He released the one they asked for (Barabbas) who had been thrown into prison for insurrection and murder and delivered Jesus up to their wishes." ¹⁶ In other words, though Pilate, the Roman procurator known for his constantly repeated executions without trial, was convinced the charges of sedition and refusal to pay taxes to Caesar were unfounded and only made by the Jews because of their "jealousy," he executed Jesus and released from prison Barabbas who was notorious for his seditious activities and imprisoned for insurrection and murder. Such a scenario is patently ridiculous, if for no other reason than that, if Barabbas were indeed released, he would certainly have continued in his seditious activities against Rome. A more reasonable sequence of events would emerge once the fictitious release of prisoners is removed from the drama. It would read accordingly: Jesus Barabbas entered Jerusalem intent on inciting a revolt against not only Pilate but primarily Rome itself. There was an insurrection in the city of Jerusalem as a result of his teaching and provocations and Jesus was captured, imprisoned, and then brought to Pilate. The charges against him were sedition and the refusal to pay taxes to Caesar. Because Jesus came to Jerusalem with messianic aspirations and claimed to be a "rival to Caesar," he was acclaimed by the people as their hoped-for messiah. When Pilate, as was his custom, prepared to execute Jesus without trial, thereby adding to his growing number of victims, the people became enraged and demanded "Release Barabbas for us!" With the cruel vindictiveness for which he was known and because he never did anything to placate Jewish feelings, Pilate sneered at the crowd of Jews demanding Jesus' release and said, "Do you want me to release the king of the Jews for you? I

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know what I am to do with the man you call the king of the Jews." Pilate then had Jesus scourged and handed him over to be crucified.

The thesis argued above is that Jesus and Bar Abbas were one and the same person. Furthermore, the contention of this study is that Jesus was the son of Judas the Galilean, the founder of the unnamed sect of his own which advocated non-payment of taxes to Caesar and national liberty. Already noted is the presence of Zealots in Jesus' band of men and the Zealot crime for which he was crucified by Pilate, "non-payment of taxes to Caesar and sedition." Additionally, the research contained in this investigation has removed the legend and historical absurdities from the Jesus birth myth. His conception, birth, infancy, and early adolescence have all been placed in the revolutionary climate of Galilee in or near Sepphoris where Judas, the son of Ezekias, together with the inhabitants of Sepphoris raised the standard of revolt. Already documented is the zealous devotion to the law practiced faithfully by Jesus' parents and their careful indoctrination of their sons and daughters to be obedient to the laws and traditions of their Jewish nation. Also noted is Luke's association of Jesus with the census of Quirinius, the introduction of which inspired the revolt of Judas the Galilean. In order to firmly seal the link that, it is suggested herein, binds Jesus to Judas the Galilean as father and son, it will be necessary to round out the personality of the above-named Jesus Barabbas. It is already documented that he was a "notorious" rebel and, as Brandon suggested, a Zealot. His first name Jesus was, of course, a common one in Judea and Galilee. The name Bar Abbas, however, was either a nickname or an epithet given to this person named Jesus, indicating that he was the son of an even more notorious father. The father of Jesus Bar Abbas was well enough known to have been called simply "the father." The question confronting the investigator is whether the word "abba" - father - was known to have been used as a specific designation during those times. There is some indication that the word was given to those men who were considered to have been leaders or founders of a particular sect or group. In the Talmud a story is told involving Ben Zakkai and his nephew. "Abba Sikra the head of the biryoni in Jerusalem was the son of the sister of Rabban Johanan b. Zakkai."¹⁷ A footnote indicates to the reader the literal translation of the Galilean was attributed by Josephus with the dubious honor of being known as "a sophist who founded a sect of his own."¹⁸ It is not unreasonable to assume that Judas, the founder of this sect, was similarly referred to as Abba by his followers and countrymen, as was Abba Sikra, the head of the Sicarii two generations later. Following this reasoning to its logical conclusion, it can be deduced that Jesus Bar Abbas, named in all four gospels as an insurrectionist and rebel against Rome, was the son of a leader or founder of a particular sect dedicated to sedition and revolt against Rome. The father of the man called Jesus Bar Abbas was obviously a product of the preceding generation which would place him squarely in the revolutionary environment of Judea and Galilee before, during, and after Herod's death and at the time Judas the Galilean inspired his countrymen to make a bid for independence and refuse to pay taxes to Caesar. The suggestion here, therefore, is that the father of Jesus Bar Abbas, the insurrectionist was none other than the infamous Judas, the Galilean. Of course, since this study

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identified Jesus the Nazorean and Jesus Bar Abbas as one and the same person, Judas the Galilean was that one person's father. Jesus was captured and arrested for his seditious activities and he was executed as a rebel against Rome and for his advocating to his countrymen that they not pay taxes to Caesar. He was the son of Judas the Galilean who founded his unnamed sect based on those exact same principles. Jesus learned his lessons well and continued to carry his father's flag of liberty and quest for national independence which would inaugurate national redemption and the Kingdom of God.

Chapter IX

Jesus the Nazorean, Second-Generation Zealot

The historical basis for the appearance of the mysterious Barabbas has been uncovered. It has been argued that the scenario created in the Gospels, which depicts the Roman procurator Pontius Pilate, notorious for his ferocity, as having released a jailed terrorist convicted of insurrection and having Jesus, whom Pilate considered to be innocent of the same charges, crucified, is not only ludicrous but impossibly unbelievable. The reason for this deliberate deception on the part of the authors of the Gospels has also been laid bare. It was their desperate desire to obscure the true identity of Jesus' father, Judas the Galilean. They began their charade of obfuscation by first diverting attention from the facts of Jesus' birth and culminated their subterfuge by creating out of Jesus, the son of Judas the Galilean, two separate personalities, one Jesus, the "so-called messiah" and the other Jesus, bar Abbas, son of the father. The creators of the Gospels carefully applied to their chimerical Jesus the concepts of primitive Gentile Christianity devised by their mentor Paul. Now, however, that it has become apparent that Jesus and Barabbas were one and the same person, that person being the son of Judas the Galilean, the Gospels can be searched with the realization that the authors were telling two different stories. One concerned the Jesus of their fantasies and the other, hidden between the lines, was the Jesus of history they could not completely hide. It is to that Jesus, the Jesus who was born and raised in revolutionary Galilee, who was carefully nurtured by his parents in the laws and traditions of his nation, and who was finally executed as a rebel against Rome because of his Zealot activities, that attention is now directed. Now that the identity of his father has been exposed, it will be argued from the testimony of the Gospels themselves, that Jesus took his hereditary place as the chieftain of the second-generation Zealot sect. The reader, however, must be careful to separate the fanciful from the real by approaching the Gospels with the realization that the authors were intent upon removing Jesus from the plane of reality of his times and to sever him completely from his political environment. Two thousand years of history has proven that their attempts to obscure the historical Jesus succeeded beyond their wildest dreams and proves the adage "What a people believe, even if untrue, has the same influence over their lives as if it were true." The investigator should, therefore, be alert to the fact that, hidden behind their creation of the Jesus of their imagination, the authors of the Gospels were at the same time subliminally reporting the truth of Jesus' identity and activities. Because the authors of the Gospels knew very well, not only through Paul but from the reputation for sedition that the Nazorean

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sect had in their own days, how Jesus was perceived by his followers and the Jews who joined his cause, they found it expedient to portray Jesus' hand-picked associates and family ignorant and incomprehensive of their leader's true intent. The simple fact that the community of Jews who gathered together in Jerusalem after Jesus' execution and continued to live according to the agenda of national salvation he laid out before them, disproves the fallacious charge that they were blind to Jesus' goals. Jesus' followers knew perfectly well what his aspirations and goals were. Therefore, in order for us to best understand the authentic nature of the Jesus of history and the cause to which he devoted his life, it is important to know how he was perceived by his followers as that perception is reported in the Gospels and Acts themselves.

1. Luke is the most forthcoming of all the Gospels. It is from Luke, who is considered by scholars to have been Luke the physician friend of Paul,¹ that much pertinent information concerning Jesus' life is received.

2. Although Luke was mistaken in his dating, he underscores the crucial relevance of the census of Quirinius to Jesus' childhood.

3. He divulges the charges brought against Jesus for which he was crucified: sedition and non-payment of taxes to Caesar.

4. Luke's significant omission of the spurious "custom of release" that allowed for Barabbas' freedom and execution of Jesus in his place.

It is from Luke once again that one more significant piece of evidence emerges that demonstrates the historical nature of Jesus' messianic mission and demonstrates once again Jesus' intimate association with the Zealot cause founded by Judas the Galilean. Immediately after Jesus' crucifixion Luke reports a conversation between two of Jesus' associates.

Two of them that same day were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him. He said to them, 'What are you discussing as you go your way?' They halted, in distress, and one of them Cleopas by name, asked him, 'Are you the only resident of Jerusalem who does not know the things that went on there these past few days?' . . . All those (things) that had to do with Jesus of Nazareth . . .

. . . .We were hoping that he was the one who would set Israel free . . .²

In order to smother any thought in his readers minds that Jesus' followers were correct in their belief that

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they had chosen to join an important leader of the national liberation movement, Luke immediately reports that Jesus reproached his disciples for their failure to correctly understand the true significance of his execution.

Then he said to them, 'What little sense you have! How slow you are to believe all that the prophets have announced.'³

Luke, however, further substantiates the fact that Jesus' intimate associates perceived of Jesus as their nation's liberator and their belief in his messianic aspirations rested on their hopes for national sovereignty. In Acts Luke reports that Jesus had appeared to them "over the course of forty days and spoke to them about the reign of God . While they were with him they asked, 'Lord, are you going to restore the rule to Israel now?'"⁴

A majority of scholars agree with Baron and his view that Jesus and his followers were "aloof from both state and nationality" and that Jesus taught that "nationalism had largely completed its task and should give way entirely to the universalistic aspects of the Jewish religion."⁵ It is apparent, however, from the Gospels themselves, that the historical Jesus and his associates, who emerge from between the lines of those later and worked-over reports, had enlisted in a cause dedicated to the achievement of national liberation and to the violent overthrow of the current political status quo. The Nazorean community with Jesus at its head refused to tolerate or acquiesce to the subservience of their nation to pagan sovereignty. It was the "reign of God" to which they aimed their sights. Their messianic aspirations were based on their unshakeable belief that God alone was their master. It will be demonstrated now that their cause of national liberation had all of the hallmarks of the Zealot cause founded in the previous generation by Judas the Galilean. To be discussed are: (1) The motto of the Nazorean sect; (2) The Constitutional Commonwealth they hoped to restore as their nation's legitimate form of government; and (3) Their constituency, activities, and experiences, all of which were identical to those of the Zealot movement which began with Judas the Galilean and ended in the fires of Jerusalem in 70 C.E.

"Repent! The Kingdom of Heaven is Upon You!"

Jesus began his mission with the proclamation of "the Gospel of God."

The time has come; the kingdom of God is upon you; Repent and believe the Gospel.⁷

The Gospels unanimously report that Jesus, together with his associate, John the Baptist, preached the gospel of repentance. It is additionally stated that the disciples of both Jesus and John the Baptist were authorized by their leaders to travel the countryside in order to preach the "need of repentance."⁸ After Jesus had been crucified, his disciples' enthusiasm for the gospel of repentance was undiminished and they continued the work their leaders had empowered them to undertake.

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'Repent,' said Peter, 'repent forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far away, everyone whom the Lord our God may call.'

It is important to understand the meaning of the word "Repent" and what it signified to those who heard the call. The New Testament was written in Greek, not the Aramaic spoken by Jesus, John the Baptist, and the Jews to whom they directed their call for repentance. There is a marked and distinct difference between the word "repent" in koine Greek as it appears in the New Testament, where it was directed to an audience of former pagans, and the Aramaic or Hebrew word "repent" directed to only Jews. The Greek word for "repent" in the Gospel is "metanoew," which according to the Liddell and Scott Greek-English lexicon means "to perceive afterwards or too late, to change one's mind or opinion, to repent."¹⁰ It is perfectly reasonable that Paul, who hoped to draw Gentiles and former pagans to his newly evolving sect of primitive Gentile Christianity, would ask his prospective congregants that they change their ways. Paul could adapt many aspects of pagan worship, such as the doctrine of the virgin birth and other pagan rites that evolved into the Eucharist, to Gentile Christianity, but idolatry he would not countenance. Paul, therefore, demanded of his pagan converts that they turn away from certain pagan practices, that they change their ways and repent.

But, what did the command "Repent" signify to the Jews who heard the call as it was proclaimed by Jesus, John the Baptist, and their followers, including the original Jewish-Christian community of Nazoreans in Jerusalem. They heard the word "Repent!" in either its Hebrew form or in its Aramaic vernacular. The Hebrew and Aramaic word for repentance was and is "teshuvah," which comes from the root La Shub, to return. Therefore, the exact meaning of the admonition directed towards their exclusively Jewish audience by Jesus, John the Baptist, and their respective followers was "Shuvu!" - Return! Not change, but "Return" to the laws of the covenant and the statutes and ordinances contained in the Mosaic Code. Only by "teshuvah" repentance, a wholehearted return to the faithful observance of the laws of their fathers, would national redemption and salvation be achieved.

The demand for "teshuvah," repentance, made by Jesus was directed solely to Jews. It was pure and unadulterated self-centered nationalism and excluded all but Jews.

Jesus continued his tour of all the towns and villages. He taught in their synagogues, he proclaimed the good news of God's reign . . . Jesus sent these men (his twelve disciples) on mission, after giving them the following instructions:

Do not visit pagan territory and do not enter a Samaritan town. Go instead after the lost sheep of the house of Israel.¹¹

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It is vital to understand that all of the "sinners," "tax collectors" whom he equated with "sinners," and "offenders of the law" who were approached by Jesus were Jews. His demand for "teshuvah," repentance, was made solely to Jewish offenders of the law and he demanded they return to the laws of their nation and to become once again loyal citizens of the Kingdom of God. It was not necessary for him to preach to those already convinced that the laws of the Mosaic Code were to be sovereign authority in the reign of God. Jesus found it necessary to preach not to the healthy, who do not need a doctor, but he found it incumbent to "call the sinners" and to demand of them to sin no more but "shuvu," repent, return to the law.

It has been indicated several times above that Paul's controversy with the Nazorean community in Jerusalem centered on their intractable demand that all Gentiles who wished to enlist in the Nazorean cause were required "to be circumcised and told to keep the Mosaic law." ¹² All of the members of the Jewish-Christian community who devoted themselves to perpetuate Jesus' teaching were "staunch defenders of the law." Eusebius confirmed that later Jewish-Christians, the Ebionites who regarded Jesus "as plain and ordinary, the child of a normal union between a man and Mary," additionally "held that they must observe every detail of the Law." Even a second group named by Eusebius, who adopted the pagan concept of the virgin birth, nevertheless "placed equal emphasis on the outward observance of the Law." ¹³ Pines' analysis of the texts of a Jewish-Christian community which "preserved an apparently uninterrupted tradition which bore witness to their descent from the primitive (wholly Jewish) Christian community of Jerusalem" demonstrates that that community believed that Jesus "came in order to vivify the established Torah.

"He said: I come to you. For this reason I shall act in accordance with the Torah and the precepts of the prophets who were before me. I did not come to diminish, but, on the contrary, to complete or fulfill. In truth, as far as God is concerned, it is more easy for heaven to fall upon the earth than to take away anything from the Law of Moses. Whoever diminishes anything in it shall be called diminished." ¹⁴

Of course, the above quotation from Pines' study bears a striking similarity to the Gospel accounts of how Jesus is reported to have appreciated the laws of the Mosaic Code.

Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them. Of this much I assure you: until heaven and earth pass away, not the smallest letter of the law, not the smallest part of a letter, shall be done away with until it comes true. That is why whoever breaks the least significant of these commands and teaches others to do so shall be called least in the kingdom of God.

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Whoever fulfills and teaches these commands shall be great in the kingdom of God.¹⁵

To be specifically noted, is Matthew's report that Jesus especially condemned those who "teach others" to break the least significant of the commands of the Mosaic Code. The author of Acts indicates that Paul was called to task by James, brother of Jesus, in the presence of all the presbyters, for his activities and he was required by the Jerusalem leadership to prove that he does "follow the law . . . with due observance."

You see brother, how many Jews have come to believe, all of them staunch defenders of the law. Yet they have been informed that you teach Jews who live among the Gentiles to abandon Moses, to give up the circumcision of their children, and to renounce their customs. What are we to do about your coming, of which they are sure to hear? Please do as we tell you . . . Join with them in their rite of purification pay the fee for the shaving of their heads. In that way, everyone will know that there is nothing in what they have been told about you, but that you follow the law yourself with due observance . . . Accordingly, Paul gathered the men together and went through the rite of purification with them the next day. Then he entered the temple precincts to give notice of the day when the period of purification would be over, at which time the offering was to be made for each of them.¹⁶

Paul's hypocrisy should not go unnoticed because it was their completely disparate attitudes of loyalty to the laws of the nation that was the foundation of the unbridgeable chasm that divided primitive Gentile Christianity innovated by Paul from the Nazoreans who followed Jesus' strictures to be loyal to the Law. The reports that James and the Nazoreans had received about Paul were true. While they remained loyal citizens of the Jewish nation, Paul freely admitted that he was "no longer bound to the law . . . (and) considered his previous identification with the Jewish nation as his 'former way of life.'"¹⁷ Paul was an expatriate who relished his departure from the laws and the Nazoreans knew it.

I find writing you these things no burden, and for you it is a safeguard. Beware of unbelieving dogs. Watch out for workers of evil. Be on guard against those who mutilate (Paul said of the Nazoreans) . . . If anyone thinks he has a right to put his trust in external evidence, all the more can I! I was circumcised on the eighth day, being of the stock of Israel and the tribes of Benjamin, a Hebrew of Hebrew origins; in legal observance I was a

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Pharisee, and so zealous that I persecuted the church. I was above reproach when it came to justice based on the law. But those things I used to consider gain I have now reappraised as loss in the light of Christ . . . For his sake I have forfeited everything; I have accounted all else dung so that Christ may be my wealth and I may be in him, not having any justice of my own based on observance of the law.¹⁸

In spite of the fact that Paul freely admitted to his departure from the law, he did not own up to his apostasy to James and the Nazorean community in Jerusalem, but sanctimoniously did as they asked and moreover later asserted: "I have committed no crime either against the law of the Jews or against the temple or against the emperor. I have done the Jews no harm."¹⁹

Paul was the complete antithesis of the Gospel according to Jesus. While Jesus and his followers were faithful and loyal to the totality of the Mosaic Code of laws, Paul taught the negation of the Law in the synagogues of the Diaspora and to whoever would give him their attention. On the surface Paul gave his pledge to the leadership in the Nazorean community to preach only to the Gentiles, but as is known he broke that pledge. The Nazoreans, under the leadership of the "super-apostles" condemned by Paul, vowed to follow Jesus' command and addressed the Gospel they received from him only to Jews. Jesus was what might be referred to today as a narrow-minded nationalist. His view of Gentiles and pagans was that they were no more than "dogs" and "swine."²⁰ Jesus emphatically stated, "My mission is only to the lost sheep of the house of Israel."²¹ His call for the nation to do "teshuvah," repentance, and return to the law should not, however, be interpreted from a modern perspective, which might consider such an attitude of exclusivity and restriction as racist. Jesus' mission was addressed only to Jews because they were the recognized citizens of the Jewish nation. His appeal to Jewish "sinners" and "offenders of the law" demanding their teshuvah, return to the law, meant only that in the "reign of God" which was now at hand God would once again be recognized by the Jewish nation and, more importantly, by the foreign suzerains, as the only Sovereign of Israel.

Jesus' call for the Jewish nation to repent by returning to the observation of the nation's laws should be interpreted in the context of its times and from the historical and political perspective of its recent experiences. Josephus has reported that the Jews suffering under Herod's tyrannical rule perceived that their misfortune was a result of his pandering to Roman interests and his "departure from the customs of the Jews and (the alteration) of many of their regulations."²² The revolt incited by Judas and Matthias (Judas son of Sepphoraeus and Matthias son of Margalus), was precipitated by Herod's infraction of the Law by erecting an eagle over the Temple gate. At the time of Herod's death and the rival claims for royal prerogative made by the Herodian siblings, the nation elected to send a delegation to Caesar to allow for the reinstitution of Jewish law - autonomy. All of the above turmoil

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revolving around the question of the Law took place in the generation of the fathers of the Nazorean community. Judas the Galilean was motivated to revolt and strike a blow for liberty by refusing to bow to pagan sovereignty and thereby acknowledging only loyalty to the Law in the reign of God. And then when Jesus and his followers reached their maturity after suffering through their childhood and adolescence filled with revolutionary zeal, came Pilate who compounded all of the violations to Jewish law and tradition that inspired revolt in the previous generation. Both Philo and Josephus testify to the hatred the Jews felt and openly exhibited towards Pilate because they "considered their laws to have been trampled under foot." In defense of their laws the Jews declared to Pilate "they had gladly welcomed death rather than make bold to transgress the wise provisions of the laws."²³ While Josephus described the hysterical reaction of the masses to Pilate's offense, Philo reports the warning made to the tyrannical Roman procurator by the "persons of authority." "Do not arouse sedition, do not make war, do not destroy the peace; you do not honor the emperor by dishonoring ancient laws."²⁴ Into this melee came Jesus, John the Baptist, and their followers with the war cry, "Shuvu! Return to the Law; the Reign of God is at hand!"

The Reign of God - The Restoration of the Constitutional Commonwealth

Judas the Galilean regarded Jewish submission to pagan sovereignty as nothing more than slavery. Together with Saddok the Pharisee they raised the standard of revolt, refused to pay the taxes to Caesar, acknowledged only the sovereignty of God, and proceeded to marshal the Jews to restore the reign of God to their nation. In the next generation their children, repulsed by the state of affairs to which their nation had denigrated, horrified at the continued "trampling of their laws" by the evil pagan Pilate, remembered the admonitions of their fathers and the bitter memories of their childhood, rallied and called for the nation to do "TESHUVAH!," to return to the law and inaugurate the Reign of God. Like Judas the Galilean before him, who paired with Saddok the Pharisee in their efforts to inaugurate the reign of God, Jesus, too, associated himself with a certain John the Baptist. Both Jesus and John the Baptist had as the motto of their crusade: "Shuvu" - "Return to the Law and both saw as their ultimate goal the ushering in of the Reign of God." It is not enough to acknowledge that both Jesus and John the Baptist directed their efforts towards the reinstitution of the "Reign of God." The fact that the two men joined together in this endeavor indicates that they were adhering to the Pharisaic principle that saw the structure of government of the Jewish nation as a Constitutional Common-wealth, i.e., the law would be supreme, there would be equality before the law for all citizens of the kingdom, and there will be a strict separation of executive power with a system of checks and balances. The Jews would once again, therefore, be ruled neither by one, a few, or many but by the law and a nomocracy would once again prevail.

It should be recalled that, after the halcyon days of Simon, son of Mattathias, his son John Hyrcanus usurped power and the Pharisees rallied the masses of Jews against him. The reason for the Pharisaic rejection of Hyrcanus was reported by Josephus to have been his assumption of sole executive authority. He was told by the

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Pharisees, "If you wish to be righteous, give up the high-priesthood and be content with governing the people."²⁵

Alexander Jannai was also condemned by the Pharisees, who fell victim to their rage, because of their belief that he was "unfit to hold office" of high priest.²⁶ It was only during the brief tenure of Alexandra's reign as chief executive officer that the separation of powers demanded by the national constitution was achieved. It should be recalled that, according to Josephus, "She was . . . the very strictest observer of the national traditions and would deprive of office any offenders against the sacred laws

. She appointed (her) elder son Hyrcanus, high priest out of consideration for . . . his disposition, which was too lethargic to be troubled about public affairs."²⁷ The Pharisees, exact exponents of the laws, became her legislative and judicial arm of government.

Jewish law became irrelevant to the administration of affairs in Judea and Galilee when Herod and Rome entered the scene and the reinstitution of the Constitutional Commonwealth became the vision of Jewish rebel bands inspired by the teaching of their charismatic leaders. Thus emerged the messianic hopes of pairs of figures such as Judas son of Seppharaeus and Matthias son of Margalus, both sophists "with a reputation of profound experts in the laws of their country who enjoyed the highest esteem of the whole nation."²⁸ The appearance of Judas the Galilean together with Saddok the Pharisee is a further example that the messianic ideal of the Constitutional Commonwealth of the Kingdom of God envisioned a sharing of executive power. The Dead Sea community similarly saw their managerial authority as a division of rule, between two messiahs, one the messiah of Aaron and the other the messiah of Israel.²⁹ Philo, too, articulates the nation's belief that the positions of executive leadership were to be separate. In his Embassy to Gaius, Philo has Agrippa explain to Caligula,

All men, my emperor, have planted in them a passionate love of their native land, and a high esteem for their own laws . . . Every people is convinced of the excellence of its own institutions . . . I, as you know am by birth a Jew, and my native city is Jerusalem in which is situated the sacred shrine of the most high God. It fell to me to have for my grandparents and ancestors kings, most of whom had the title of high priest, who considered their kingship inferior to the priest-hood, holding that the office of high priest is as superior in excellence to that of king as God surpasses men. For the office of one is to worship God, of the other to have charge of men.³⁰

The pairing of Jesus with John the Baptist in their quest to restore the "Reign of God" first by a return to the

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law of the "lost sheep of the house of Israel" can be seen as a reflection of the dual sharing of executive authority in their Kingdom of God. Since it is known from the Gospel According to Luke that John the Baptist was a descendant of the priestly house of Aaron,³¹ perhaps in the realization of their goal of national sovereignty John would come to be called the messiah of Aaron and Jesus would, therefore, be entitled to be referred to as the messiah of Israel. According to Theodor H. Caster, the messiah of Israel "means no more than 'the duly anointed king.'^{ru32}

There are further similarities between the restored Constitutional Commonwealth envisioned by the two pairs of charismatic messianic leaders, Judas the Galilean - Saddok the Pharisee and Jesus and John the Baptist, and the Dead Sea Community. Since the days of John Hyrcanus and Alexander Jannai the high priesthood had been considered occupied by illegitimate appointees. The rebel groups had consistently demanded their ouster and replacement by another man "who would serve as high priest more in accordance with the law and ritual purity.." Indeed, the animosities and outright hatred that was felt by all of the rebel groups towards the illegally appointed high priests was a consistent phenomenon that will follow us to the end of this study with the execution of Jesus, brother of James, by the high priest Ananus. (By way of reminder, the above-mentioned Ananus was the son of a previous high priest of the same name who became the opponent of Judas the Galilean's efforts to thwart the collection of taxes and the census of Quirinius.) Therefore, the animosity exhibited by Jesus towards the high priesthood and the sacerdotal aristocracy as it is depicted in the Gospels is perfectly consistent with the feelings of hostility felt by all revolutionary bands towards the same institution. The ideal community of Israel envisioned by Jesus and John the Baptist in the coming Kingdom of God to a large extent parallels the structure of government outlined in the writings of the Dead Sea community. Like Jesus, who did not come to abolish the law "but to fulfill" it, the community of Jews who composed the Dead Sea sect meant "no abrogation or substitution of the old Covenant, but simply a new affirmation of it. It regarded itself as the militia of God to do battle for His name and to drive out the heathen from His land . . . it is not waiting to receive the Law, it already possesses it. Its aim is simply to assert that Law, to deliver it from the realm of darkness in which it had become engulfed."³⁴ In the Golden Age of the coming reign of God, "the scattered hosts of Israel will be gathered in" and a duly anointed high priest and a duly anointed king ('the Messiahs of Aaron and Israel') will be installed to administer the affairs of the Kingdom. There seems to be no difference at all between the goals of the Qumran community and the aims and ideal of both Judas the Galilean and his associate, and Jesus and John the Baptist.

All of the gospels attest to the close association that existed between Jesus and John the Baptist, until John was executed by the Herodian Antipas. The authors of the Gospels, however, are anxious to portray John in a subsidiary role, not equal to Jesus in their attempts to bring about the "reign of God." One does get the impression that, perhaps, the authors protest too much about John's secondary role. They portray him as emphatically declaring, "I am not the Messiah!"³⁵ It seems, however, that John's disciples were as active as were Jesus' men in spreading

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their messianic gospel of national liberation. Paul complains of the dissension aroused in his Corinthian congregation because of the variant gospels that have been preached to them.

I have been informed that you are quarreling among yourselves . . . One of you will say, 'I belong to Paul,' another, 'I belong to Apollos,' still another, 'Cephas has my allegiance,' and the fourth 'I belong to Christ.'³⁶

From further testimony coming from both Paul and Luke it seems that the above-mentioned Apollos followed the teaching of John the Baptist. Paul differentiates between the variant gospels, explaining that he, Paul, preached only "Christ crucified."³⁷ "After all, 'Who is Apollos?'" complained Paul. Luke explains that he was "A Jew a native of Alexandria and a man of eloquence and authority on Scripture and instructed in the new way of the Lord. He spoke and taught accurately about Jesus, although he knew only of John's baptism."³⁸ Paul consistently attempted to counter Apollos' variant gospel according to John the Baptist by explaining that he was speaking of "nothing but Jesus Christ and him crucified . . . We speak . . . not in words of human wisdom but in words taught by the Spirit, thus interpreting spiritual things in spiritual terms."³⁹ Those who followed Apollos, however, who was indeed teaching accurately about Jesus and John the Baptist, were not ready to accept Paul's spiritual interpretation of the crucified Jesus. "You are not ready for it even now," Paul complained . . . "For as long as there are jealousy and quarrels among you, are you not of the flesh?" When someone says, "I belong to Paul" and someone else, "I belong to Apollos," is it not clear that you are still at the human level?"⁴⁰

It is obvious through Paul's admission that he was preaching only the spiritual aspect of "Christ crucified," Apollos on the other hand was teaching accurately concerning Jesus and John the Baptist's lifetime activities. From the testimony of Josephus, it becomes clear that John the Baptist's activities centered on sedition and for that reason he was executed by the Tetrarch Herod Antipas.

Herod (Antipas) had put him to death, though he was a good man and had exhorted the Jews to lead righteous lives, to practice justice towards their fellows and piety towards God, and so doing to join in baptism. In his view this was a necessary preliminary if baptism was to be acceptable to God. They must not employ it to gain pardon for whatever sins they committed, but as a consecration of the body implying that the soul was already thoroughly cleansed by right behavior. When others too joined the crowds about him, because they were aroused to the highest degree of his sermons, Herod became alarmed. Eloquence that had so great an effect on mankind might lead to some form of sedition, for it looked as if they would

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be guided by John in everything that they did. Herod decided therefore that it would be much better to strike first and be rid of him before his work led to an uprising, than to wait for an upheaval, get involved in a difficult situation and see his mistake. Though John, because of Herod's suspicions, was brought in chains to Machaerus . . . and there put to death, yet the verdict of the Jews was that the destruction visited upon Herod's army was a vindication of John, since God saw fit to inflict such a blow on Herod.⁴¹

Although Josephus nowhere suggests an alliance between John the Baptist and Jesus, the Gospels clearly indicate they were closely associated with another. The identical nature of their teaching with the activities of previous messianic pairs is remarkable. Judas son of Sepphoraes and Matthias son of Margalus aroused the Jews by means of their lectures on the laws and proclaimed to their large youthful audience that "this was the fitting moment to avenge God's honor"; John the Baptist and Jesus, roamed the countryside lecturing to their exclusively Jewish audiences on the need for "teshuvah," a return to the laws of God in order to bring about the "reign of God." It was no different with Judas the Galilean and Saddok the Pharisee, who likewise traveled the Galilee and Judea in their efforts to arouse the people to reject the rule of pagans and proclaim their loyalty only to God. Also, consistent with the traditions of the past rebel groups were the enmity displayed by Jesus and John the Baptist towards the Herodians and other members of the aristocracy. What specifically should not go unnoticed is the fact that John the Baptist was captured and executed by Herod Antipas because of the inflammatory nature of his sermons which were advocating, at least from the perspective of Herod Antipas, sedition and revolutionary uprisings. It is to be noted that John the Baptist was executed by Herod Antipas without benefit of trial.

The testimony of Josephus that John the Baptist, messianic colleague of Jesus, devoted his lectures to the Jews "to lead righteous lives, to practice justice towards their fellows and piety towards God" supports the suggestion herein that, of the two messianic hopefuls, John the Baptist aspired to become the Messiah of Aaron. Considering the Gospel admission that John the Baptist was the son of "a priest named Zechariah of the priestly class of Abijah (and) his wives (who) was a descendent of Aaron who were both 'just in the eyes of God' (and) blamelessly followed all of the commandments and ordinances of the Lord," it is understandable that the messiah-ship of Aaron was the executive office to which he aspired. Recalling Philo, who explained that the difference between the offices of high priest and that of king was: "one is to worship God and the other to have charge of men," John the Baptist fulfilled the qualifications for the high priestly authority. This of course would imply that Jesus, when the restoration of the Constitutional Commonwealth was achieved, would fill the position of the Messiah of Israel, a "duly anointed king." Indeed, the Gospels themselves affirm that this was exactly the type of messiah-ship to which Jesus patterned his teachings and activities, and for which reason he was executed by Pilate. Repeating once again

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to the point of ad nauseam, Jesus was crucified by Pilate because of his seditious activities and his advocating to the Jews that they not pay taxes to Caesar. While John the Baptist, his associate, was executed because of his parallel seditious lectures, which centered on demonstrating piety towards God, Jesus was crucified as the "rival to Caesar" and "King of the Jews." All of the Gospels clearly indicate that Jesus was perceived by the Roman procurator as aspiring to overthrow the rule of Caesar and become in the forthcoming "reign of God," the King of the Jews, and he was executed accordingly.

Matthew: The procurator's soldiers took Jesus inside the praetorium and collected the whole cohort around him. They stripped off his clothes and wrapped him in a scarlet military cloak. Weaving a crown of thorns, they fixed it on his head, and stuck a reed in his right hand. Then they began to mock him by dropping to their knees before him, saying 'All hail, king of the Jews! . . .' Finally, when they had finished making a fool of him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucifixion . . . Above his head they had put the charge against him in writing: 'THIS IS JESUS, KING OF THE JEWS.'⁴²

Mark: The soldiers now led Jesus away into the hall known as the praetorium . . . They dressed him in royal purple then wove a crown of thorns and put it on him, and began to salute him, 'All hail! King of the Jews.' Continually striking Jesus on the head with a reed and spitting at him, they genuflected before him and pretended to pay him homage. When they had finished mocking him, they stripped him of the purple, dressed him in his own clothes, and led him out to crucify him. The inscription proclaiming his offense read: 'THE KING OF THE JEWS.'⁴³

Luke: They started his (Jesus') prosecution by saying, 'We found this man subverting our nation, opposing the payment of taxes to Caesar, and calling himself the Messiah, a king. . . He stirs up the people by his teaching throughout the whole of Judea, from Galilee, where he began to this very place . . . Pilate (said) 'You have brought this man before me as one who subverts the people. I have examined him in your presence and have no charge against him arising from your allegations . . . Therefore I mean to release him . . . The whole crowd cried out, 'Away with this man; release

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Barabbas for us! . . . Pilate released (Barabbas) who had been thrown in prison for insurrection and murder and delivered Jesus up to their wishes . . . The people stood there watching and the leaders kept jeering at him, saying, 'He saved others; let him save himself if he is the Messiah of God, the chosen one . . . If you are the king of the Jews save yourself!' There was an inscription over his head: 'THIS IS THE KING OF THE JEWS.'⁴⁴

John: The next day the great crowd that had come for the feast heard that Jesus was to enter Jerusalem, so they got palm branches and came out to meet him. They kept shouting: 'Hosanna!, Blessed is he who comes in the name of the Lord! Blessed is the King of Israel . . . ' Then the soldiers of the cohort, their tribune and the Jewish guards arrested Jesus and bound him . . . At daybreak they brought Jesus to the praetorium . . . Pilate came out to them. 'What accusation do you bring against this man?' he demanded. 'If he were not a criminal, they retorted, "we would certainly not have handed him over to you . . . ' Pilate asked Jesus 'Are you the king of the Jews?' Jesus answered, 'Are you saying this on your own, or have others been telling you about me?' . . . It is your own people who have handed you over to me. What have you done?' Jesus answered: 'My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is, my kingdom is not here.' . . . Pilate went out again to the Jews and said to them, 'Speaking for myself, I find no case against this man. Recall your custom whereby I release someone to you at Passover time. Do you want me to release to you the king of the Jews?' They shouted back, 'We want Barabbas, not this one!' (Barabbas was an insurrectionist.) Pilate's next move was to take Jesus and have him scourged. The soldiers then wove a crown of thorns and fixed it on his head, throwing around his shoulders a cloak of royal purple. Repeatedly they came up to him and said, 'All hail, king of the Jews!' slapping his face as they did so . . . When Jesus came out wearing the crown of thorns and the purple cloak, Pilate said to them, 'Look at this man!' As soon as the chief priests and the temple guards saw him they shouted 'Crucify him! Crucify him!' . . . After this, Pilate was eager to release him, but the Jews shouted, 'If

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you free this man you are no 'Friend of Caesar.' Anyone who makes himself a king becomes Caesar's rival.' . . . He (Pilate) said to the Jews, 'Look at your king!' At this they shouted, 'Away with him! Away with him! Crucify him!' What! Pilate exclaimed, 'Shall I crucify your king?' The chief priests replied, 'We have no king but Caesar.' In the end, Pilate handed Jesus over to be crucified . . . Pilate had an inscription placed on the cross which read, JESUS THE NAZOREAN, THE KING OF THE JEWS. This inscription, in Hebrew, Latin and Greek, was read by many of the Jews . . . The chief priests of the Jews tried to tell Pilate, 'You should not have written, 'The King of the Jews.' Write instead, 'THIS MAN CLAIMED TO BE KING OF THE JEWS.' Pilate answered, 'What I have written, I have written.'⁴⁵

It is apparent from all of the Gospel accounts, that Jesus entered Jerusalem and was acclaimed by the Jews who heralded his arrival as a King of Israel, i.e., the Messiah of Israel. He was arrested by Pilate because of his royal Pretensions. Jesus did not deny that he was the King of the Jews, but the author of John, following Paul, described his kingdom as not of this world. However, Jesus was perceived of by both the Jews and Pilate as the Messiah of Israel. He was clothed in royal purple, a crown of thorns was placed on his head, and a reed placed in his hand symbolic of the royal scepter. He was crucified by Pilate as a rival to Caesar and the sign above his head read, "King of the Jews." If it walks like a duck, talks like a duck, dresses like a duck, looks like a duck, calls itself a duck, and is called a duck by others, it is a duck.

The association of Jesus with John the Baptist demonstrates that the goal to which they both aspired was the inauguration of the "reign of God," and the restoration of the Constitutional Commonwealth envisioned by the framer(s) of the national code of laws. The Law would once again become the sovereign authority in the nation. There would be "no abrogation or substitution of the old Covenant, but simply a new affirmation of it." All Jews who were citizens of the Kingdom of God would be equal before the law and privilege or priority would not be extended because of position or class association. Executive administrators of the restored Constitutional Commonwealth would be John the Baptist, who as the Messiah of Aaron, would hold the office of high priest devoted to the worship of God. Jesus would, on the other hand, be recognized as the duly anointed king, the messiah of Israel, and would "have charge of men."

The Constituency and Activities of the Sect of the Nazoreans

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My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save me from being handed over to the Jews. As it is my kingdom is not here.⁴⁶

The author of the Gospel According to John from whom this above quotation is taken was a faithful disciple of Paul and, therefore, carefully created his tale of Jesus' life-time activities to reflect Paul's innovative doctrines and guidelines. He, too, therefore, preached only Christ crucified and "interpreted spiritual things in spiritual terms."⁴⁷ John and early Gentile-Christian copyists and rewriters were as a result accomplices in the efforts initiated by Paul to lift Jesus from the realpolitik of his nation and transport him to the realm of the ephemeral world of the spirit. However, Jesus was a man of this world and the kingdom he hoped to administer as the Messiah of Israel was, likewise, to be a kingdom of this world. Since his gospel of "teshuvah" - return to the law - was proclaimed only to Jews, no pagans and gentiles were admitted and, in fact, they were scorned and sneered at by Jesus. "Do not give what is holy to dogs or toss your pearls before swine,"⁴⁸ he ordered his disciples, and they faithfully followed his command even after his death by limiting the Gospels according to Jesus only to the circumcised. The gospel accounts of the release of Barabbas have been discredited above, and it has been argued that Barabbas and Jesus was one and the same person. Therefore, the Gospel reports indicating that the Jews hysterically demanded that Pilate release Barabbas accurately portray the Jews' reaction to the arrest and execution of their charismatic leader and hero, Jesus. The Gospel According to John, itself, obliquely admits the fury with which the Jews cried to Pilate that he release Jesus to them. If my kingdom were of this world, my subjects would be fighting to save me, Jesus warned Pilate.

Since, of course, Pilate did not undergo a metamorphosis of his personality and was as vindictive and bitterly cruel towards Jesus and the Jews who pleaded for his release as he was towards those countless others he executed without trial, the Jews' demand for Jesus' freedom fell on a cold and evil heart and Pilate had him scourged and crucified.

John, therefore, inadvertently admitted that Jesus' Jewish subjects did indeed fight to save him. The obligation now is to attempt to clarify what segments of the Galilean and Judean Jewish polity joined Jesus' crusade of national liberation and worked with him towards that end. The best method by which the Jews who enlisted in Jesus' Nazorean sect can be determined is by first eliminating those who were opposed to his overt attempts to "set Israel free" and to "restore the rule" to the Jewish nation.

1. The Herodians have the distinction of being the first on the list of opponents of Jesus and the sect of the Nazoreans who were preaching a "new way." Jesus and John the Baptist were both involved in activities which aimed at the overthrow of the current political status quo. Their ultimate goal of ushering in the "reign of God" explicitly indicated their efforts were aimed at ousting the pagan suzerain and its puppet sycophants. John the

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Baptist's activities in the Galilee earned him the suspicion of sedition from the Roman appointed tetrarch and son of Herod the Great, Herod Antipas. The mutual hostility that existed between the Herodians and the pair of rebel leaders, John the Baptist and Jesus, was indicative of the unrelieved enmity held against Herod and his Hasmonean/Herodian progeny by Galilean and Judean Jews. John the Baptist was executed by Herod Antipas because of the inflammatory and seditious nature of his lectures and Jesus, as well, was the target of Antipas' search for rebels in the tetrarchy of Galilee which he administered. Jesus' supporters, "certain Pharisees came to warn him, 'Go on your way!,' they said. 'Leave this place! Herod is trying to kill you.'"⁴⁹

2. The Sadducees and the sacerdotal aristocracy, especially the high priest, are consistently cited as being opposed to Judas the Galilean, Jesus, and his disciples, and after Jesus' execution by Pilate the community of Jews who remained in Jerusalem to carry on in his absence. It has been argued above that all segments of the Jewish polity were angered by Pilate's oppressive actions which affected each of the various sectors in separate ways. The sacerdotal aristocracy, as well as the Sadducean wealthy nobility, were also victims of Pilate's extortionate methods and bribes and held their own special grievances against him. Pilate's raid of the "sacred treasury" would likewise have offended the highest authorities in the high priesthood. Philo has reported the appeal made by the Herodians and the "magnates" to Caesar to have Pilate's "supremely grievous cruelty" restrained. It is, therefore, obvious that the aristocracy, both lay and sacerdotal, were intent upon curbing Pilate, not on ousting Rome. Therefore, while they would certainly stand by their brother Jews and collaborate with them in denouncing Pilate's "outrages and wanton injuries," they would not join any movement, like the Nazorean, aimed against Rome itself. Therefore, while they could join their brother Jews in demanding the release of Jesus and objecting to Pilate's constantly repeated executions without trial, they would actively oppose any movement directed at the violent overthrow of Roman hegemony.

3. The wealthy magnates were a constant source of Jesus' jibes and scorn. "I assure you, only with difficulty will a rich man enter into the kingdom of God, (said Jesus). I repeat what I said: it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God."⁵⁰ As has been noted above, Pilate's greed pressed hard on the "magnates" and the wealthy landed aristocracy and they, in turn, in order to defray their own losses, no doubt exacted from the poor and humble peasantry and lower classes of society, what they would. Therefore, the socio-economic disabilities that had already divided class from class in Jewish society became exacerbated during Pilate's administration. Both Jesus and John the Baptist directed their lectures on the law not only to the achievement of national sovereignty but to "practice justice towards their fellow and piety towards God." In their view, the oppression of the poor by the wealthy magnates was not justice and not equality before the laws of God. Both Jesus and John the Baptist therefore, unfailingly condemned the rich and their collaboration with Herodian and Roman aristocratic excesses. The author of Mark offers good indication of the alliance between the Herodians and the wealthy landed aristocracy in their alliance and opposition to Jesus and John the Baptist, in

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reporting the events that led to John's death at Herod's command. "Herod held a birthday dinner for his court circle, military officers, and the leading men of Galilee."⁵¹

4. Pagans and Samaritans were not invited to join the bid for Jewish national independence, and they did what they could to prevent Jesus from succeeding in his aim.

As the time approached when he was to be taken from this world, he firmly resolved to proceed toward Jerusalem and sent messengers on ahead of him. These entered a Samaritan town to prepare for his passage through, but the Samaritans would not welcome him because he was on his way to Jerusalem.⁵²

Now that Jesus' and John the Baptist's opponents have been noted it is apparent that the forces allied together against their rebel movement was identical to the contending segments of Jewish society since the early days of John Hyrcanus and Alexander Jannai when the Constitutional Commonwealth had been dismantled. It will be demonstrated below that those sectors of Jewish society that supported both Jesus and John the Baptist in their efforts to return the nation to the Law and to achieve liberty were similarly unchanged since the origins of the class distinctions and animosities appeared after Simon's death and the usurpation of sole executive authority by the earliest Hasmoneans. Jesus' subjects, who identified with his cause of national salvation and redemption and who were the most vociferous in demanding his release from Pilate's clutches, were:

1. The masses, the am-ha-aretz and the "meek and humble" of the Jewish nation. "The great crowds that followed him came from Galilee, the Ten Cities, Jerusalem and Judea, and from across the Jordan."⁵³

2. The Pharisees, though portrayed in the Gospels in the most negative light, under closer examination prove to be Jesus' most ardent supporters. His call for the nation to return to the laws of the Mosaic Code would certainly attract both the Pharisees and the scribes because of their strict adherence to the same teaching and laws. The Pharisees were quick to warn Jesus that Herod Antipas was searching for him in order to kill him. The Gospels all name certain individual Pharisees who play leading roles in Jesus' lifetime activities, including "Joseph from Arimathea, a distinguished member of the Sanhedrin who was another who looked forward to the reign of God."⁵⁴ and "a certain Pharisee named Nicodemus, a member of the Jewish Sanhedrin."⁵⁵ It should be recalled that both Jesus and John the Baptist were raised in homes in which both sets of parents were "just in the eyes of God (and) blamelessly followed all the commandments and ordinances of the Lord."⁵⁶ Jesus certainly adhered to the Pharisaic belief in the resurrection of the dead, as did all of his disciples. In addition, the Gospels are filled with stories of Jesus' habit of dining with Pharisees and scribes and displaying no hesitation in joining their company.⁵⁷ The negative portrait of the Pharisees as it appears in the Gospels has been explained by scholars as a reflection of the Pharisaic-Christian encounter after 70 C.E.⁵⁸ and not the situation as it existed during Jesus'

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lifetime. Of course, the clearest proof of the close association of Jesus with the Pharisees and their support of his "new way" is the testimony of Acts who confirms that "thousands of Jews" including Pharisees and scribes enlisted in the movement after Jesus' death.

3. Not only simple fishermen, but Jewish tax collectors and offenders of the law and other sinners were attracted to Jesus' call for a return to the law and the restoration of national sovereignty.

4. Since Jesus was captured as a criminal and imprisoned on charges of refusing to pay taxes to Caesar, it can be assumed that Simon the Zealot was not the only second-generation Zealot to join Jesus' seditious brother-hood. Simon the Zealot had a central position in the community's leadership; therefore, Zealot support of Jesus' quest to restore the rule of Israel was firm and unwavering.

It can be readily assumed that those people who did not wish to remain simply anonymous members of the crowds who rallied to protest Pilate's trampling of their laws would find no hesitation in identifying with Jesus' mission of national liberation. Certainly those Jews who resented Pilate's long and greedy arm and those Jews who were infuriated by the pagan treasury raid would have been whole-hearted supporters of Jesus' and John the Baptist's endeavors to rid their country of its monstrous pagan authority. Rather than merely congregating in Jerusalem to vent a spontaneous outburst of rage against Pilate, it is more likely they would have joined organized units of resistance similar to the cadre of disciples who joined Jesus.

Jesus' organization had a clear outline of operation that had been formulated by their chieftain. His instructions to his disciples read very much like any guerilla manifesto. Moreover, it is clearly evident that they were a national liberation movement constantly on the run. It should be made clear that, though there were distinct similarities between the aims and aspirations of the movement led by Jesus and John the Baptist and that of the Dead Sea community, their communal organizations were distinctly different. The Nazorean movement led by Jesus and John the Baptist, while he was still alive, did not lead the same kind of life as that of the Qumran sect as it is described in the Dead Sea scrolls. It is known from Paul that all of the apostles were married men,⁵⁹ including "the brothers of the Lord (Jesus) and Cephas (Simon Peter)," which would, by the way, indicate that Jesus, too, following national custom, would have been married as well. The Acts of the Apostles indicate that immediately after Jesus' execution they "shared things in common (and) would sell their property and goods, dividing everything on the basis of each one's needs." The author of Acts, however, additionally implies that, though they took their meals in common, they still retained separate homes. "They went to the temple area together every day, while in their homes they broke bread. With exultant and sincere hearts they took their meals in common, praising God and winning the approval of all the people."⁶⁰ This form of communal life was probably necessitated by the fact that, after their leader's death, they found it necessary for those who had joined Jesus' roving bands to reassemble in order to formulate a new strategy now that their chief had been martyred. It is evident from the Gospels, though,

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that while Jesus was alive the individual disciples maintained their own homes,⁶¹ although the men did periodically leave their families in order to carry out the program Jesus had laid before them. What was that program and what were Jesus' instructions to his disciples?

Do not suppose that my mission on earth is to spread peace. My mission is to spread not peace, but division. I have come to set a man at odds with his father, a daughter with her mother, a daughter-in-law with her mother-in-law, in short to make a man's enemies those of his own household. Whoever loves father or mother, son or daughter more than me is not worthy of me. He who will not take up his cross and come after me is not worthy of me. He who seeks only himself brings himself ruin, whereas he who brings himself to naught for me discovers who he **is**. He who welcomes you welcomes me, and he who welcomes me welcomes him who sent me.

Do not visit pagan territory and do not enter a Samaritan town. Go instead after the lost sheep of the house of Israel. As you go, make this announcement: 'The reign of God is at hand!'. . . Provide yourselves with neither gold nor silver nor copper in your belts; no traveling bags, no change of shirt, no sandals, no walking staff . . . Look for a worthy person in every town or village you come to and stay with him until you leave. As you enter his home bless it. If the home is deserving, your blessing will descend on it. If it is not, your blessing will return to you. If anyone does not receive you or listen to what you have to say, leave that home or town, and once outside it shake its dust from your feet. I assure you, it will go easier for the region of Sodom and Gomorrah on the day of judgment than it will for that town.

What I am doing is sending you out like sheep among wolves. You must be clever as snakes and innocent as doves. Be on your guard with respect to others. They will hale you into court, they will flog you in their synagogues. You will be brought to trial before rules and kings, to give witness before them and before Gentiles on my account.⁶²

Therefore, Jesus and his associate John the Baptist and their disciples, like Judas the Galilean and Saddok the Pharisee before them, roamed the Judean and Galilean countryside urging the Jews to return to the law and to

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prepare for the "reign of God," thereby acknowledging no mortal man as their master. The mark of Judas the Galilean's rebel movement was his opposition to the census of Quirinius and the payment of taxes to Caesar. As stressed several times above, Jesus was executed because of his seditious activities and his refusal to pay the taxes. Contradicting the charge against Jesus is the unanimous report in the Gospels that, when asked, "Is it lawful to pay tax to the emperor or not?" Jesus responded equivocally and enigmatically, "Give to Caesar what is Caesar's, but give to God what is God's."⁶³ While divergent interpretations can be attributed to Jesus' true attitude, the plain fact of the matter is that Jesus was arrested and executed because he refused to pay taxes to Caesar, was urging the Jews to do likewise, and was pursuing a career devoted to sedition. There is a simple explanation of how the phrase "Give to Caesar what is Caesar's" found its way to the text of the Gospels. It was important for the authors of the Gospels to affirm their loyalty to Caesar and to disassociate primitive Gentile Christianity from any suspicion of sedition. Paul, moreover, an expatriate of the Jewish nation, was the proud possessor of Roman citizenship⁶⁴ and, therefore, paid his taxes to Caesar unhesitatingly and willingly. Moreover he ordered his Gentile congregants to do likewise. While Judas the Galilean and Jesus saw pagan authority as illegal and considered only God their master and Lord, Paul regarded Caesar and pagan rulers as the servant of God and doing God's work.

Let everyone obey the authorities that are over him, for there is no authority from God, and all authority that exists is established by God. As a consequence, the man who opposes authority rebels against the ordinance of God; those who resist thus shall draw condemnation down upon themselves . . . Do what is right and you will gain its (authority's) approval, for the ruler is God's servant to work for your good. Only if you do wrong ought you to be afraid. It is not without purpose that the ruler carried the sword; he is God's servant, to inflict his avenging wrath upon the wrongdoer. You must obey, then, not only to escape punishment but also for conscience sake. You pay taxes for the same reason, magistrates being God's ministers who devote themselves to his service with unremitting care. Pay each one his due: taxes to whom taxes are due, toll to whom toll is due; respect and honor to everyone who deserves them.⁶⁵

Testimony coming from the Gospels and from Josephus indicates that both John the Baptist and Jesus were rebels against all authority other than the God of their fathers. If they had delivered the message of accommodation to pagan authority and willing acquiescence to pagan rule and the payment of taxes to Caesar that was advanced by Paul, both Jesus and John the Baptist would have been hooted down by their exclusively Jewish Galilean and Judean audiences. The attitude of Paul towards the payment of taxes to Caesar was another barrier that divided the community of Jews who followed Jesus from the primitive Gentile-Christian community founded by Paul.

Chapter X

Turning Kaleidoscope of Events after the Death of Jesus

The kaleidoscope made its inexorable circuit through time and space and its configuration slowly and almost imperceptibly underwent its inevitable change in pattern. After Pilate was recalled from Judea, other procurators, governors, and prefects came and went at the command of Caesar. Pilate's replacement in Judea in turn replaced Caiaphas, the high priest who served in that position for Pilate's entire term of office. And, according to the unchanging law of nature, Caesars appeared and disappeared as well. However, pursuant to the erratic and changing laws of man, some of the Caesars, now deceased, mounted their pedestals as deified gods, while others descended into a damned but not forgotten grave of the dead. Each Caesar marked his principate with his own stamp of individuality. Tiberius Caesar, with Sejanus as his trusted lieutenant for a while, was not the same Caesar as was Augustus. Claudius' administration was a different government than that of his predecessor, Gaius Caligula, and Caligula's was different from all others. Nero, whose principate until this day is a matter of scholarly controversy was, well Nero.

There was continual movement in the currents that were forcing a change in the pattern of human affairs, currents which were continually fed by constant and unchanging attitudes that seem to prove the adage, "there was nothing new under the sun." There was one constant in Judea, the spirit of rebellion that at times remained only a forceful undercurrent, at other times welled up to the surface and picked up intensity as it carried the nation towards its fate. In Judea, especially after Pilate had been removed from office, the swirling forces of popular revolt were continuously stirred and fed by an indifferent aristocracy collaborating with Roman imperial designs and ambitions. With Pilate gone the previous "gentlemen's agreement" that had existed between the Jewish aristocracy and the Roman overlords was put back into operation and both the Jewish nobility and their Roman sponsors disregarded the grievances of the constituency led by the rebel factions, including Judas the Galilean, Jesus, and John the Baptist, and other charismatic leaders of the masses. In Judea, specifically, it was the constant and unebbing current of rebellion that forced the removal of one element from the world scene, and at the same time was the direct cause for the emergence of a completely new pattern which now included a component that would eventually color the entire Graeco-Roman socio-political configuration - Gentile Christianity. While the nation in reality lost its independence in 63 B.C.E. with the arrival of Pompey in Judea, the final coup-de-grace to the nation as a whole would

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be administered by a later Caesar, Hadrian in 135 C.E. The nation was shattered but it did not disintegrate. Indeed, it enlarged itself and would now be composed of countless individual communities spread out throughout the civilized world. Although bereft of a central political or sacerdotal executive authority, the Jewish nation would from the time of the fall of the Temple in 70 C.E. be ruled completely by law. That was the paradox of the Jewish nation's fate. The rebel forces were defeated in battle, but the ideology espoused by the revolutionaries, including Judas the Galilean and Jesus and the Nazorean community of Jews who identified with his cause of national liberation, emerged victorious. The Law was now the sovereign authority over the "lost sheep of the house of Israel."

Other than the brief mention of James, the brother of Jesus, in Josephus, the Acts of the Apostles and Paul's letters are the only sources that relate the experiences of the disciples of Jesus after his execution in Jerusalem. If a comparison is made between their experiences as they are reported in Acts and Paul's letters and what Josephus reports concerning the activities of the Zealots founded by Judas the Galilean, it will become apparent that they traveled the same road of revolution that led to their deaths in the fires of Jerusalem. The Nazorean sect of "the new way" continued to be well received by the masses of Jews and continuously added numbers to its ranks, including Pharisees, priests, and scribes. Simon-Peter urged his Jewish listeners "Shuvu! - Return to the Law - and be baptized in the name of Jesus, the Messiah of Israel," and kept urging, "Save yourselves from this generation which has gone astray." His pleas for the nation to return to the Law were well accepted and they "won the approval of all the people. Day by day the Lord added to their number those who were being saved . . . There were many priests among those who embraced the faith, and joined the new way . . . The word of God continued to spread, while at the same time the number of the disciples in Jerusalem enormously increased."¹ It is known, of course, of the strict requirement that all new members who wished to enlist in the Nazorean sect which demanded "teshuvah," must be circumcised and be faithful to the laws of the Mosaic Code. Therefore, all of the thousands of new disciples opting for this "new way" were Jews, who were, by the act of baptism, recommitting themselves to a new affirmation of the Law.

There was a dark cloud on the horizon, however. While the Nazoreans' message was well-received by the majority of their brother Jews in Galilee, Judea, and especially Jerusalem, there were forces conspiring against them. Unfortunately, as history sadly confirms, the first concerted attack against that community of Jews was directed by an apostate, Paul. From Paul's own testimony he confirms "the story of his former way of life in Judaism. You know that I went to extremes in persecuting the church of God and tried to destroy it."² The author of Acts, Paul's intimate associate, Luke the physician, substantiates Paul's unexplained venom against the family and friends of Jesus. "Saul began to harass the church. He entered house after house, dragged men and women out, and threw them into jail . . . Furthermore (Paul) persecuted this new way to the point of death. (He) arrested and imprisoned both men and women."³ The author of Acts reports that after Jesus' martyrdom, his heartbroken

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followers who survived Pilate's wrath assembled together in Jerusalem. The initial group consisted of "Simon/Peter and John and James and Andrew; Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus; Simon, the Zealot party member, and Judas son of James There were some women in their company, and Mary the mother of Jesus and his brothers."⁴ It can be logically assumed that since all of the men in Jesus' inner circle and top command were married men, then included in the community that had assembled in Jerusalem were their wives and children. The author of Acts specifically mentions "Judas son of James," but there is no way of knowing whether that Judas was Jesus' nephew, son of his brother, or the son of James son of Zebedee. Reason demands that an argument must be followed to its logical conclusion. Jesus was a loyal Jew passionately devoted to the laws, traditions, and customs of his nation and people. He was, therefore, a married man and, of course, raised a family as did his father, brothers, and sisters. Perhaps, the "disciple whom he loved"⁵ and to whom he charged the responsibility of caring for his widowed mother, was his eldest son. It is hardly likely that Mary, having raised four other sons and an unspecified number of daughters, would have been abandoned by them to be placed in the care of a non-family member. There is a reason why the subject of Jesus' intimate family and friends is being raised at this point in this investigation, because it poses a question. "What happened to all of these people?" Of all of the disciples listed by the author of Acts, only Simon-Peter and the brothers James and John sons of Zebedee continue to be mentioned in the sources, and James, brother of Jesus, suddenly appears as the leader of the community after not having been mentioned as one of Jesus' disciples. Did the others all fall victim to Paul's house-to-house search for members of the "new way?" Was Mary, the mother of Jesus, one of the women "dragged out" of her home, "thrown into prison" and persecuted to the "point of death" by Paul? Additionally, what was it about "this new way" that enraged Paul to the extent that he "persecuted it to the point of death?" Paul offers no explanation for his vicious attacks on Jesus' family and friends, only later claiming to the Sanhedrin that he, himself, was now being persecuted and "on trial because of his hope in the resurrection."⁶ But, the hope in resurrection had long been the belief of all rebel groups and, of course, the Pharisaic party. It was not a new concept introduced by Jesus nor was there any other innovation to Jewish national beliefs that would have aroused the wrath of loyal Jews. Indeed, the community of Jews who assembled in Jerusalem after Jesus was executed by Pilate were well known and well received by their brother Jews. "They went to the temple area every day" and they "won the approval of all the people"⁷ and constantly added Pharisees, scribes, and priests to their list of membership. There was, therefore, obviously something in the doctrines advanced by the "new way" of the Nazorean sect that aroused the fury of the Hellenized and totally assimilated former Jew Paul. Paul confirmed proudly that he had inherited from his father the privilege of Roman citizenship.⁸ He used his citizenship to his advantage when he was accused of being a member of the "sect of the Nazoreans . . . who stir up sedition among the Jews all over the world."⁹ The reputation for sedition which marked the Nazorean sect as a "new way" was what aroused in Paul his visceral hatred for his former nation, its laws and customs. Paul claims to have received his marching orders to arrest and imprison

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members of the Nazorean sect from the high priest.

Saul still breathing murderous threats against the Lord's disciples went to the high priest and asked him for letter to the synagogues in Damascus which would empower him to arrest and bring to Jerusalem anyone he might find, man or woman, living according to the new way.¹⁰

At a later period Paul is reported having said that it was not only the high priest who sent him from Judea to Damascus, but it was the "whole council of elders as well" from whom he received his authority to pursue Jews outside of Judea and bring them back to Jerusalem for imprisonment and death. With very little effort investigation will prove that Paul, or the author of Acts, was lying, once again in order to deflect from Rome any responsibility for the murder of Jesus and the persecution of his followers. It is a simple matter of arithmetic to determine when Paul was commissioned to carry out his extirpation of the followers of Jesus the Nazorean and to prove that Paul acted on Pilate's behalf rather than the high priest and the "council of elders" in Jerusalem. One of Paul's earliest epistles was his letter to the Galatians, written about 48 C.E. In that correspondence Paul details his travels immediately after his hallucinatory experience on the road to Damascus, and the cessation of his hounding of the Nazorean community.

"Immediately without seeking human advisors or even going to Jerusalem to see those who were apostles before me, I went off to Arabia; later I returned to Damascus. Three years after that I went up to Jerusalem to get to know Cephas (Peter) with whom I stayed fifteen days. I did not meet any other apostles except James, the brother of the Lord. I declare before God that what I have just written is true. Then after fourteen years, I went up to Jerusalem again . . ."¹¹

It is impossible to estimate how long Paul remained in Arabia, because there is no other mention of that trip and no indication where in Arabia he visited. Since the time spent in Arabia must be added into the calculations, a speculative figure of under a year will be added into the equation. Added to that is the three years Paul spent in Damascus and then again adding the fourteen years he spent on his mission throughout "the regions of Syria and Cilicia," the grand total of at least eighteen years is arrived at before Paul went to Jerusalem to appear at what has become known as "The Council of Jerusalem." According to Klausner the council took place "about the year 47," although "according to Julius Welhausen, Eduard Schwartz and Eduard Meyer, the Apostolic Council took place in the years 44-46."¹² Deducting eighteen from any one of the dates mentioned leaves Paul precisely in Jerusalem and Judea during the tumultuous governorship of Pontius Pilate, which most scholars believe lasted from 26 C.E. through 36 C.E.

Placing Paul's persecution of the Nazorean community directly in the time frame in which Pilate administered affairs in Judea raises some very significant questions:

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1. Did the high priest or the Sanhedrin, the "Council of Elders," have the right to extradition?

2. Did any Jewish authority in Judea during Pilate's tenure of office have Roman permission to send out emissaries from Jerusalem to the Diaspora communities in the Roman empire in order to bring back offenders of Jewish law to Jerusalem for trial, imprisonment, and if found guilty of offense, execution?

The answer to the first question is a resounding "No!" Josephus was careful to report that, of all the puppet kings in the Roman Empire, only Herod had the right of extradition. The high priest of the Jewish nation with its capital in Jerusalem never enjoyed the privilege of extradition and Paul could never have been acting on either the high priest's authority or the Sanhedrin's. The answer to the second question is also simple to answer. While there was no Jewish authority in Jerusalem empowered to bring back from the Diaspora communities offenders of the Jewish law, the followers of Jesus the Nazorean broke no Jewish laws in the first place. Their only offenses were the criminal charges of violation of Roman law, i.e., sedition and the refusal to pay taxes to Caesar, and, therefore, the Roman procurator Pilate, sent out Paul, the Hellenized expatriate, now a Roman citizen, to search out any perpetrators of insurrection in the immediate environs of the Roman province of Judea.

Adding further weight to the argument that Paul could not have been acting under the orders of the high priest and/or the Sanhedrin is Tcherikover's findings. The foreign kings under whom the Jews lived in their scattered communities abroad all extended to the Jews, in one form or another, the right to "live and conduct their communal affairs according to their ancestral laws." According to Tcherikover:

There is no doubt that the concept of 'ancestral laws' where it concerns the Jews, is much broader than the Law of Moses, and includes not only the elements of the Jewish religion, but the maintenance of political institutions, the form of the regime, the methods of social organization and the like. The 'theocracy' of Jerusalem, for example, with the authority of the High Priest, and the priestly class grouped about the Temple, all rested on the right of the Jews to 'live according to their ancestral laws'; the Mosaic Law, however, knows nothing of the High Priest as head of the nation, nor of the Temple in Jerusalem. To take another example, every Jewish community in the Diaspora set up synagogues for itself and sometimes even courts of justice, and these activities too were carried out in accordance with the Jewish privilege 'to live according to their ancestral laws'. . .

The Jewish community did not exceed the restricted limits of the city or village, and therefore, lacked any political power . . . Yet within these restricted bounds it enjoyed complete freedom in all matters of religion, observance

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and law . . . the right to build synagogues, to maintain courts of justice, to educate the youth in the spirit of the Torah, to set up communal institutions and to select officials and the like . . . its case was no different from that of every other politeuma, from an internal point of view it was more like the autonomous Greek polis than an ephemeral group of foreigners from abroad.¹³

Paul and/or the author of Acts clearly lied in his contention that:

I once thought it my duty to oppose the name of Jesus the Nazorean in every way possible. That is just what I did in Jerusalem. With the authority I received from the chief priests, I sent many of God's holy people to prison. When they were to be put to death I cast my vote against them. Many a time, in synagogue after synagogue, I compelled them by force to blaspheme. Indeed, so wild was my fury against them that I pursued them even to foreign cities.¹⁴

Additional proof of Paul's prevarication that he was sent by the high priest and the Sanhedrin into the Diaspora communities to bring back to Jerusalem Jewish offenders of the Law can be found in Paul's own letters, and supports Tcherikover's findings that the Jewish autonomous communities in the Diaspora maintained courts of justice of their own in which to adjudicate offenses to Jewish law and custom. Paul was openly, and in the synagogues of the Diaspora themselves, advancing new concepts and ideas that were particularly offensive to Jewish ears. Not only was he suggesting the Covenant upon which their autonomous communities were founded was no longer valid but he was advancing ideas that compromised the Oneness of God and the monotheistic principle upon which the Jewish nation itself rested. Into every community that Paul ventured with his Gentile associates, "they entered the Jewish synagogue and spoke in such a way as to convince a good number of Jews and Greeks."¹⁵ To the Corinthian community Paul stated:

God has made us qualified ministers of a new covenant, a covenant not of a written law, but of the spirit. The written law kills, but the spirit gives life.¹⁶

And, to the Phillipians, in complete contrast to Jesus and the Nazoreans who were demanding a return to the Law in preparation for the "reign of God" in which God alone would be their Sovereign, Master, and Lord, Paul proclaimed:

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At Jesus' name every knee must bend in the heavens on the earth and
under the sun and every tongue proclaim to the glory of God the Father
JESUS CHRIST IS LORD! ¹⁷

However, in spite of Paul's obvious denigrations of Jewish law and traditions and his totally innovative concept, at least to his Jewish audiences, that Jesus was the son of God, the Jews in the Diaspora did not return Paul to Jerusalem for his blasphemy, but they followed their centuries-old practices of bringing him before local Jewish magistrates or local pagan authorities. Complaining about the "false apostles (who) come in their disguise as apostles of Christ" and "preaching another Jesus than the one we (Paul and his Gentile associates) preached" Paul affirms the punishments he suffered at the hands of local Jewish and Gentile authorities:

Are they Hebrews? So am I! Are they Israelites? So am I! Are they the seed of Abraham? So am I! Are they the ministers of Christ? Now I am really talking like a fool - I am more: with my many more labors and imprisonment, with far worse beatings and frequent brushes with death. Five times at the hands of Jews I received forty lashes less one; three times I was beaten with rods; I was stoned once, shipwrecked three times; I passed a day and a night on the sea. I traveled continually, endangered by floods, robbers, my own people, the Gentiles; imperiled in the city, in the desert, at sea, by false brothers . . . In Damascus the ethnarch of King Aretas was keeping a close watch on the city in order to arrest me, but I was lowered in a basket through a window in the wall and escaped his hands. ¹⁸

The author of Acts offers further evidence that Paul acted on behalf of Pilate in his travels abroad to bring back to Judea any members of the seditious Nazorean sect who might have escaped his net in Judea. Paul set out for Damascus "with the intention of bringing the prisoners (he) would arrest back to Jerusalem for punishment."¹⁹ As he approached Damascus Paul suffered a hallucinatory experience that traumatized him for the remainder of his life. "A great light from the sky suddenly flashed all about me. I fell to the ground and heard a voice say to me, 'Saul, Saul, why do you persecute me?' I answered, 'Who are you, sir?' He said to me, 'I am Jesus the Nazorean whom you are persecuting.'"²⁰ The voice, which none of Paul's traveling companions had heard, then commanded that Paul go to Damascus in order to meet one of Jesus' followers who was a native of that city but who had obviously been indoctrinated in the "new way" of the Nazorean sect, members of which were notorious for stirring up sedition among the Jews all over the world. Paul was "taken by the hand and led into Damascus by (his)

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companions," where he was met by "A certain Ananias, a devout observer of the law and well-spoken of by all the Jews who lived there."²¹ It seems, therefore, that, as in Judea and Galilee, in the Diaspora communities as well those Jews who joined the cause of Jesus, the Galilean/Nazorean, were all "devout observers of the law" and could not possibly have been hounded down by Paul at the orders of the high priest or Sanhedrin in Jerusalem because of infractions against Jewish law. The only person who had the authority and the reason to send Paul out of Judea on a bounty-hunting mission to arrest and to bring back to Jerusalem for punishment was the Roman procurator, Pontius Pilate, who was notorious for constantly decreeing executions without trial. The Jewish leadership in Judea not only did not have authority to extradite Jews of the Diaspora for infractions of Jewish law, but they had no reason to arrest the Nazoreans because they broke no Jewish law. In addition, if any Jews in their autonomous Jewish communal organizations had committed any offense against their laws and traditions, they would have been brought before local Jewish courts and would never have been sent back to Jerusalem to stand before either the high priest or the Sanhedrin.

The Acts of the Apostles and the letters of Paul offer very little additional information concerning the fate of members of the community of Jews who joined the Nazorean sect formerly headed by Jesus, but since his death, was led by James, Jesus' brother with the assistance of Simon/ Peter/Cephas and other "pillars of the community." After Pilate had been recalled by Caesar because of the complaints lodged against his brutal regime by his Samaritan subjects, Vitellius governor of Syria, went up to Jerusalem and attempted to pacify the Jews who had been outraged by Pilate's trampling of their laws.

Vitellius remitted to the inhabitants of the city (Jerusalem) all taxes on the sale of agricultural produce and agreed that the vestments of the high priest and all his ornaments should be kept in the temple in custody of the priests, as had been their privilege before . . . Vitellius was guided by our law in dealing with the vestments, and instructed the warden not to meddle with the question where they were to be stored or when they should be used. After he had bestowed these benefits upon the nation, he removed from his sacred office the high priest Joseph named Caiaphas and appointed in his stead Jonathan, son of Ananus, the high priest.²²

High priests came and went and it would be too tedious and serve no purpose to detail the reasons for their comings and goings except to say that they were closely allied with their Roman overlords or their royal Herodian sponsors. They continued to be a source of resentment and anger among the rebel communities who, since the days of John Hyrcanus and Alexander Jannai, considered all of the high priests illegitimate and unworthy to hold that position.

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With Pilate gone, the grievances held against the Roman procurator by the sacerdotal aristocracy, the Herodians and the "magnates" were also removed and the old class divisions and socio-economic and political inequities that derived from the oppression by the aristocracy on the lower echelons of society once again became manifest and exacerbated. Josephus' aristocratic partialities shine forth when he describes the rule of Agrippa I, who had been made King of Judea first by Gaius Caligula and then reaffirmed in that position by Claudius.

Having thus fully discharged his service to God, Agrippa removed Theophilus son of Ananus from the high priesthood and bestowed his high office on Simon son of Boethus . . . Having in this way taken care of the high priesthood, the king recompensed the inhabitants of Jerusalem for their good will to him by remitting of them the tax on every house, holding it right to repay the affection of his subjects with a corresponding fatherly love.²³

Josephus paints Agrippa as the paragon of virtue and a God-send to the Jewish nation, a king of the Jews earning the respect and loyalty of all segments of the Jewish population. Not quite. Although Agrippa was quick to defend Jewish law by pleading to his friend and sponsor Gaius Caligula to refrain from placing a statue of himself in the Temple in Jerusalem and although he, with the aid of the Roman governor of Syria Petronius, "denounced the people of Dora" who audaciously brought an "image of Caesar into the synagogue," Agrippa was a Herodian and was as illegal a king of the Jews in the minds of the Zealots and other rebel groups, as were the constantly rotating high priests. Although Josephus gives no indication that there were rumblings of insurrection against Agrippa by his Jewish subjects, the author of the Acts of the Apostles does testify to activities taken against Agrippa by none other than the Nazoreans.

During that period, King Herod (Agrippa I) started to harass some of the members of the church. He beheaded James the brother of John (sons of Zebedee), and when he saw that this pleased certain of the Jews, he took Peter into custody too. During the feast of Unleavened Bread he had him arrested and thrown into prison with four squads of soldiers to guard him . .

²⁴

It is clear that, like Jesus before him, and like countless Jewish revolutionaries before Jesus, some of the Nazoreans, with Peter and James at their head, instigated some hostile action against Herod Agrippa I during festival time, the "usual time for seditious activities to break out." Brandon has noted that the "execution of James by the sword suggests the penalty for a political offense, since stoning was the mode of punishment for those guilty of a capital charge against the religious law."²⁵ In addition,

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Brandon suggests concerning the report of the action taken by Herod Agrippa I against leading members of the Nazorean sect:

The policy pursued by Agrippa of ingratiating himself with his new subjects, especially by appealing to their religious susceptibilities would well accord with his undertaking an action to suppress some odious heretics. However, as we have repeatedly seen, there is no evidence for believing that the leaders of the Jerusalem Church were regarded in such a light by their countrymen . . . There is a strong body of learned opinion in favor of thinking that the two sons of Zebedee perished together . . . Moreover, according to the statement of Acts itself, King Agrippa executed James for no apparent motive, and only proceeded against Peter when he found that his first act 'pleased the Jews.' This last expression seems to provide the clue to the real nature of the story here. It could obviously have been written only by one who was separated by a considerable distance in racial sympathy, and probably also in time, from the situation which he claims to describe.²⁶

The kernel of historical truth to the story in Acts of the political execution of James and the arrest of Peter lies in the fact that the Nazoreans were exhibiting the long-held and unrelieved hostility felt by all Jewish revolutionary bands against the illegal usurpers of executive authority in the authentic Constitutional Commonwealth envisioned in the laws of the Mosaic Code. Agrippa I captured James and perhaps his brother John during an insurrectionist provocation in Jerusalem during Passover, and as with all previous captured Jewish insurgents, like Jesus, they were executed forthwith and without trial. It is interesting to note that very shortly after James was executed by Agrippa, and after Agrippa's death, two sons of Judas the Galilean, who were obviously still pursuing the goals of their father, were likewise executed by crucifixion under the orders of a Jewish apostate, nephew of Philo the Alexandrian philosopher, who became procurator of Judea, Tiberius Alexander. Coincidentally the names of the two sons of Judas the Galilean were identical to the names of the apostles executed and imprisoned by Agrippa I shortly before, James and Simon.²⁷ Of course, the similarity of names between the two sets of James and Simons should not influence this analysis and in all likelihood the sources are indeed reporting two separate incidents of insurrection, one against Agrippa and the other shortly after Agrippa's death (44 C.E.), during the rule of Tiberius Alexander, 46-48 C.E. There are two factors concerning the administration of Agrippa I as king of Judea that support the disguised evidence in Acts that the Nazorean leadership was involved in activities of political insurgency against the King of the Jews they refused to recognize as legitimate. The first is that Agrippa I was depicted by Josephus as being rather, shall we say ambitious, ambitious enough to arouse the suspicions of Rome that he might have had some intentions to widen his influence and domain. He not only proceeded to restore

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important fortifications in Jerusalem that would have aided in attempts to impede foreign assaults, but he audaciously, without Roman approval, entertained certain kings at Tiberias, which suggested to Rome that he might have harbored some intentions to initiate an independent foreign policy.²⁸ Any puppet king who had the audacity to contemplate a confrontation with or challenge to Rome would surely have wanted to eliminate any local groups who would have had the potential for undermining his rule in his own nation. It would, therefore, be more than reasonable for Agrippa to strike out immediately and to eliminate any native insurgent groups, which was obviously what he did in the case of the Nazoreans.

The second piece of evidence that supports the argument that the Nazoreans were involved in rebel activities aimed at the defense of their nation's laws was an episode that seems to be entirely ignored by Paul and the author of Acts, but one which certainly would have aroused the Nazorean community to the point of fury. According to Josephus:

The insolence with which the emperor Gaius defied fortune surpassed all bounds: he wished to be considered a god and to be hailed as such, he cut off the flower of the nobility of his country, and his impiety extended even to Judaea. In fact, he sent Petronius with an army to Jerusalem to install in the sanctuary statues of himself; in the vent of the Jews refusing to admit them, his orders were to put the recalcitrants to death and to reduce the whole nation to slavery.²⁹

The Jews reacted to this outrage of their nation's honor and laws as they did when Pilate brought pagan shields and insignia into Jerusalem.

The Jews assembled with their wives and children in the plain of Ptolemais and implored Petronius to have regard first for the laws of their fathers and next for themselves . . . When the Jews appealed to their law and the custom of their ancestors . . . Petronius replied, 'But I too must obey the law of my master; if I transgress it and spare you, I shall be put to death, with justice' . . . At this the multitude cried out that they were ready to endure everything for the law. War will be made on you by him who sent me, not by me; for I too, like you, am under orders.' At this the multitude cried out that they were ready to endure everything for the law. Petronius said, 'Will you then go to war with Caesar?' The Jews replied that they offered sacrifice twice daily for Caesar and the Roman people, but that if he wished to set up these statues, he must first sacrifice the

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entire nation; and that they presented themselves, their wives and their children, ready for the slaughter. These words filled Petronius with astonishment and pity at the spectacle of the incomparable devotion of this people to their religion and their unflinching resignation to death.³⁰

To a sect such as the Nazoreans, whose party motto was "Shuvu!" - return to the law, Caligula's outrage would have certainly left them in the same state of frenzy as it did the entire Jewish nation. The group's staunch devotion to the laws of their fathers has been enumerated above and there is no doubt that the entire community of Jews who joined with Jesus in his seditious activities against Pilate, for which he was crucified, would certainly have continued to practice what he preached now that their nation's laws were being violated even more outrageously than they had been under Pilate. The Nazoreans were an organized group with an effective leadership, now in the hands of Jesus' brother James and his closest advisors, Simon-Peter/Cephas, and the two sons of Zebedee, James and John, who were known by the way for their violent tempers, given the epithet "Boanerges," "Sons of Thunder," by Jesus himself.³¹ It is not unreasonable to assume that the Nazorean leadership would have organized some individual protest demonstrations in defense of their nation's laws and honor and would not have merely joined the multitudes of Jews who were ready to sacrifice their lives for the laws of the Mosaic Code.

There is one more additional factor that should be considered when investigating the account in Acts of Agrippa's persecution of the Nazorean community of Jews in Jerusalem during his short period as King of the Jews. The author of Acts reports that, while James and possibly his brother John, Sons of Thunder, were captured and beheaded by Agrippa, Peter, while being imprisoned by Agrippa and surrounded "with four squads of soldiers to guard him," miraculously escaped and immediately went to "the house of Mary, the mother of John (also known as Mark)." Instructions to his friends was to "report this (his escape) to James and the brothers; he then left them to go off to another place."³² The remarkable similarity between Luke's portrayal of Peter's arrest and escape and an identical sequence of events depicted by Euripedes³³ scenario in the *Bacchae* of the escape of the chained and guarded god Dionysus from the prison of King Pentheus raises the suspicion that Luke was taking some literary license in camouflaging the true sequence of events. Since it is more than unlikely that Peter, if captured by Agrippa, would have been able to escape his clutches, he either was not captured at all, or he, like James and possibly John, similarly fell to the executioner's axe. The "other place" to where Peter went is nowhere mentioned by Luke in Acts and neither is his fate, which indicates the author of Acts was aware of some embarrassing information concerning Peter that he felt it was important to hide. What is also significant concerning Peter is that, in Paul's last meeting in Jerusalem when he is reported to have met with "James in the presence of all the presbyters," Peter is noticeably absent. By the time Luke sat down to write the Acts of the Apostles, he was certainly aware of Peter's activities and the sequence of events that led to his death. It is a subject of interest,

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however, that Luke prefers to ignore and an investigator can only wonder why.

The fate of James, the brother of Jesus, is also blatantly disregarded by Luke and, as a matter of fact, by Paul as well. It can only be assumed that, because they refused to divulge the fate of the surviving family and friends of Jesus the Nazorean, it was a fact of history from which the primitive Gentile-Christian community preferred to dissociate itself. In fact, our only information concerning the fate of the entire community of Jews who followed Jesus the Nazorean comes from Eusebius in the fourth century. The legend he created concerning the spurious exodus of the Nazoreans from Jerusalem to a city called Pella is substantially reproduced in the next century by Epiphanius.³⁴ The purported flight into Pella by the original Jewish-Christian community as reported by those two very late Christian apologists are another one of the "historical absurdities" created by Gentile Christians in order to sever the Nazorean community of Jews, who practiced what Jesus preached concerning national liberation, from the fate of their brother Zealots and the final conflagration that pitted the Jewish masses against their own Jewish aristocracy and its Roman master. The flight into Pella can be discounted for several reasons. At the time the Jewish-Christians of Jerusalem were reported to have left en masse for Pella, the city of Jerusalem was a scene of bloody turmoil in which no egress from the city by such a large number was possible. Even a cursory reading of Josephus will demonstrate that, because of the constant murders, kidnappings, and vendettas that had proliferated in Jerusalem and the guarding of the exits and entrances of the city by various factions of rebels, the Nazoreans would not have been permitted to leave. The second reason for discounting the Pella myth is that, even if the Nazoreans had wanted to leave, Pella would not have been the place for them to go. It was a pagan city that had been ravaged by zealots and no party of Jews would have chosen it as a place of refuge. Neither would any group of Jews have been welcomed there by the Gentile survivors of the Jewish attacks on their city. The third reason that discredits the very late Pella story concocted by Eusebius is that there were other and closer places for a supposedly pacifist community to seek refuge from the bloody civil war that was raging between the Jewish populace and their aristocratic brothers who were collaborating with the Roman suppression of their nation. Pella was sixty miles northeast of Jerusalem on the other side of the Jordan River, which would have of necessity been crossed in order for them to reach their destination. There were too many cities and villages closer to Jerusalem that had already been pacified by the Roman forces and their Jewish allies, including most of the Galilee. Indeed, Sepphoris in the Galilee, the birthplace of the Nazorean movement, was ardently pro-Roman and would have been a perfect place of refuge for those Jews supposedly uninvolved in the hostilities that were overwhelming the nation. The most significant reason for which the Pella story should be ignored is that the followers of Jesus the Nazorean, who had been executed by Pontius Pilate in the previous generation on charges of sedition and refusal to pay taxes or tribute to Caesar, would not have wanted to abandon their brothers who were waging the same battle for national liberation for which their former chieftain had been crucified. In what must have seemed to the Nazorean community like a *deja vu* experience, the Jewish King Agrippa II denounced the Jewish masses and urged them to cease and desist

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from further provoking the beneficent Romans:

But your actions are already acts of war against Rome; you have not paid your tribute to Caesar, and you have cut down the porticoes communicating with Antonia. If you wish to clear yourselves of the charge of insurrection, re-establish the porticoes and pay the tax!³⁵

The restoration of the "reign of God" and the refusal to pay taxes to Rome had been the original battle cry of Judas the Galilean, founder of the Zealot movement. A return to the Law, the reinstitution of the Constitutional Commonwealth as the form of government envisioned in the coming Kingdom of God, and the refusal to pay taxes to Caesar was the inspiration of the Gospel According to Jesus and the cause for which he sacrificed his life and "unflinchingly resigned" himself to death, knowing full well that, like his nation's previous martyrs, "it was a noble deed to die for the law of one's country; for the souls of those who came to such an end attained immortality and an eternally abiding sense of felicity."³⁶

The "unflinching resignation to death" displayed by the Jews, aimed at the preservation of their nation's honor, laws, and identity, has been remarked upon by not only Josephus but other observers of the sequence of events that led to the fall of Jerusalem in 70 C.E. Josephus describes the Zealots' resolute devotion to their nation's sovereignty and unwavering commitment to honor no mortal as their king, but to reserve only God as their Lord. Even after the fall of Jerusalem in 70, when the Zealots and other revolutionaries fell to the combined assaults of the Romans and their aristocratic Jewish allies, and after the storming of Masada, at which place a Zealot band held out until it was taken by Rome in 73 C.E., the Sicarii segment of the Zealot party carried on.

For certain of the faction of the Sicarii who had succeeded in fleeing to that country (Egypt), not content with their escape again embarked on revolutionary schemes, and sought to induce many of their hosts to assert their independence, to look upon the Romans as no better than themselves and to esteem God alone as their Lord. Meeting with opposition from certain Jews of rank, they murdered these; the rest they continued to press with solicitations to revolt . . . Realizing the gravity of the danger, the people complied with the advice (of the leaders of the council of elders), and rushed furiously upon the Sicarii to seize them. Six hundred of them were caught . . . and were ere long arrested and brought back . . . Under every form of torture and laceration of body, devised for the sole object of making them acknowledge Caesar as lord, not one submitted nor was

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brought to the verge of utterance, but all kept their resolve triumphant over constraint, meeting the tortures and the fire with bodies that seemed insensible of pain and souls that well-nigh exulted in it. But most of all were the spectators struck by the children of tender age, not one of whom could be prevailed upon to call Caesar lord. So far did the strength of courage rise superior to the weakness of their frames.³⁷

Those Sicarii captured in Egypt were not the only Zealots who suffered the tortures of Roman amusement. It was the practice of Roman procurators in Judea to send captured Zealots and brigands to Rome for "trial" and punishment for their seditious activities in the Roman Province of Judea. One of the most notorious procurators who waged constant battle against the Jewish rebels was Felix, whose activities against the zealots were well documented by Josephus.

In Judea matters were constantly going from bad to worse. For the country was again infested with bands of brigands and imposters who deceived the mob. Not a day passed, however, but that Felix captured and put to death many of these imposters and brigands. He also, by a ruse, took alive Eleazar (who had ravaged the country for twenty years); . . . for by offering a pledge that he would suffer no harm, Felix induced him to appear before him. Felix then imprisoned him and dispatched him to Rome . . . Of the brigands whom he crucified, and of the common people who were convicted of complicity with them and punished by him the number was incalculable . . . But while the country was thus cleared of these pests, a new species of banditti was springing up in Jerusalem, the so-called Sicarii, who committed murders in broad daylight in the heart of the city. The festivals were their special seasons . . . Besides these there arose another body of villains, with purer hands but more impious intentions who no less than the assassins ruined the peace of the city. Deceivers and imposters, under the pretence of divine inspiration fostering revolutionary changes, they persuaded the multitude to act like madmen . . . Against them Felix, sent a body of cavalry and heavy-armed infantry, and put a large number to the sword . . . The imposters and brigands, banding together, incited numbers to revolt, exhorting them to assert their independence, and threatening to kill any who submitted to Roman domination and forcibly to suppress those who voluntarily accepted

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servitude. Distributing themselves in companies throughout the country, they located the houses of the wealthy, murdered their owners and set the villages on fire . . . Felix selected the notables of the two parties and sent them to Nero as deputies to discuss before him their respective rights . . .

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The above passage is only a very brief report of the state of affairs in Judea, Galilee, and Jerusalem and was only the preliminary to what was to occur a short time later. However, it offers good insight into the frenzy of class warfare, with the populace constantly being aroused by the zealots and other brigands to "assert their independence" and so make their victims not only Romans but their wealthy Jewish countrymen as well. It should be noted that it was not uncommon for Roman procurators to send to Rome itself captured zealots and brigands, who undoubtedly met the same fate in Rome as the above-mentioned Sicarii suffered in Egypt. In addition to the captured Jewish rebels who were shipped off to Rome, there were in the Imperial city other Jewish sympathizers of their nation's liberation movement. It should be recalled that at the beginning of the century, when the two Herodian siblings were competing for the throne of their father, Herod the Great, more than eight thousand Jews of Rome supported the pleas of the Jewish delegates chosen by the nation to oust all royal contenders and to restore the Constitutional Commonwealth by granting the Jewish nation autonomy.³⁹ Evidently agitations in support of Jewish messianic movements consistently erupted in Rome to the extent that, during Claudius' reign, that emperor found it necessary to expel the Jews from the city. Seutonius' remarks on the expulsion have been interpreted by many scholars as indicating that the riots were a result of agitations of Christ. That inference should, however, be discarded. While the riots in Rome that caused the expulsion of the Jews from the city were certainly messianic in origins and could have been led by the followers of Jesus and other zealot bands, it would have been Jesus, the Nazorean Seutonius was referring to and not the "other Jesus" preached by Paul. Paul's other gospel of the "crucified Christ" had not yet reached Rome and would not for several years. Therefore if Seutonius were to be read in its proper context, it would simply imply that the national liberation movement founded by Judas the Galilean and continued in the next generation by Jesus the Galilean/Nazorean had taken root and spread its branches as far as Rome. Pilate's excesses, Caligula's attempts to desecrate the Temple by placing his own statue therein, and the many other affronts to Jewish national identity had their effect not only on the Jews in Judea and Galilee but spread abroad as well. As a result, according to Seutonius: "Since the Jews constantly made disturbances at the instigation of Christus, he (Claudius) expelled them from Rome."⁴⁰

It is for a specific purpose that attention is being directed to the presence of large numbers of Jewish messianists in Rome during the reign of Nero when all hell broke loose in Judea and Galilee. The presence of Jewish zealots and other rebel prisoners in Rome would account for Tacitus' remarks concerning the persecution of

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"Christians" by Nero. Tacitus like Seutonius was referring not to Gentile Christians, who had only just entered their early infancy, but he was alluding to the messianists who followed after Jesus the Galilean/Nazorean and other zealots who had become involved in the commission of their crimes and shipped off to Rome by current Roman procurators like Felix mentioned above. Tacitus says of Nero's persecution of the Jewish messianists.

Nero punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilate, and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue. First, then, the confessed members of the sect were arrested; next, on their disclosures, vast numbers were convicted, not so much on the count of arson as for hatred of the human race. And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed were burned to serve as lamps by night . . . Hence, in spite of a guilt which had earned the most exemplary punishment, there arose a sentiment of pity, due to the impression that they were being sacrificed not for the welfare of the state but to the ferocity of a single man.⁴¹

Gibbon interpreted Tacitus' remarks as being a description of the new sect (Christianity) "not so much according to the knowledge or prejudices of the age of Nero, as according to those of the time of Hadrian." Gibbon was perceptive enough to realize that the Gentile Christians who had joined themselves to Paul's new movement were too "obscure, as well as innocent" of the crimes for which they were accused and "should have shielded them from his (Nero's) indignation, and even from his notice." Gibbon, therefore, concluded that these "Christians" who were tortured to their deaths by Nero were in fact followers of Judas the Galilean,⁴² a conclusion with which this investigation wholeheartedly agrees.

Indeed, a careful reading of the Acts of the Apostles will confirm that the Nazorean sect led by Jesus and then his brother James was inextricably linked with the Zealot movement founded by Judas the Galilean. The above-mentioned Felix whom, Josephus confirms, made the Zealots and other Jewish rebels and brigands his primary target figures in the Acts of the Apostles as well. The encounter that is described by Luke between Paul and Felix underscores the class tensions that were tearing the Jewish nation to shreds. Paul was accused of being a

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"troublemaker who stirs up sedition among the Jews all over the world. He is a ringleader of the sect of the Nazoreans."⁴³ Paul's accuser was none other than the high priest Ananias, whose bitter experience with the Zealots resulted in having his house burned to the ground and his murder by none other than Menahem, the son of Judas the Galilean.⁴⁴ It should be noted that Paul at that point formally and openly declared his severance from the Jewish nation and claimed his rights as a citizen of Rome. "There is nothing to the charges these men bring against me, no one has a right to hand me over to them. I appeal to the emperor!"⁴⁵ What also should be made exquisitely clear is that Paul was ostracized by the Nazorean community and faced Felix and the later Roman procurator Festus alone. And there stand all the parties to the conflict arranged in their expected positions of hostilities. The Nazoreans were opposed by Ananias, the high priest, because of their seditious activities. The high priest, on the other hand, was firmly allied with Felix the Roman procurator. Paul, significantly, was forsaken and, deserted by James and the other brothers of the Nazorean community, obviously because of the information they received that Paul "taught the Jews who live among the Gentiles to abandon Moses, (and) to give up the circumcision of their children and to renounce their customs."⁴⁶ Paul let it be known to all that he had no part in the struggles of the Jewish liberation movement. He was concerned only with the resurrection of the dead.⁴⁷ He formally severed all ties to his former nation and declared his allegiance to Rome. It should also be noted that closely allied to the high priest and the Roman procurator was Agrippa II,⁴⁸ a major supporter of Rome in the war against the Jewish populace and their Zealot leaders. According to the author of Acts, Ananias, the high priest who was later to be murdered by the Zealots, greets Felix, the persecutor of the same Zealots and Sicarii bands and during whose procuratorship, according to Josephus, "things were going from bad to worse . . . and not a day passed when Felix captured and put to death many of the imposters and brigands":

Your Excellency, through your efforts we enjoy great peace. Many improvements have been made in this nation through your provident care. Therefore we must always and everywhere acknowledge our deep gratitude to you . . .⁴⁹

The author of Acts then offers posterity another clue, carefully tucked between the lines and almost hidden from view, that links the sect of the Nazoreans to the revolutionary national liberation movement of the Jews. The author of Acts was vague, to say the least, concerning the charges with which Paul was brought before the Roman procurator Felix. At one point Luke reports that Paul had been apprehended by some Jews from the province of Asia who had first-hand information about Paul's "other gospel" of the crucified Christ that he was teaching. They aroused their countrymen against Paul by shouting: "This is the man who is spreading his teaching everywhere against our people, our law, and this sanctuary. He has even brought Greeks into the temple area and has thus profaned this sacred place."⁵⁰ Before Felix, however, Paul simply confesses that: "I am on trial before you today because of the resurrection of the dead,"⁵¹ implying to Felix that the "new way" according to which Paul worshipped the God of his fathers differed from other Jewish sects only in its belief in the resurrection of the dead.

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This suggestion was of course untrue since the resurrection of the dead was a common belief among many sects of the Jews, especially the Pharisees, and Felix, who had a Jewish wife, knew that.⁵² Belief in the resurrection of the dead was not the "new way" in Judea and Galilee, but the Zealot movement was, as was their demand that the Jews refrain from paying taxes to Caesar and acknowledging no other sovereign than God. Felix devoted his career in Judea to stamping out and extinguishing the torch of national liberty that had first been lit by Judas the Galilean and then passed on to his sons and grandsons after him in the succeeding generations. Their continued endeavors to strike a blow for national sovereignty to "restore the rule of Israel" was what identified and marked the sect of the Nazoreans as a "new way," not the common Jewish belief in the resurrection of the dead. The concealed clue that the author of Acts hoped would not be uncovered springs forth from between the lines of his literary creation and the kernel of historical truth is exposed, unintentionally, by Luke with the seemingly innocuous statement: "Felix was rather well informed about this new way . . ."⁵³ In what must be considered one of the most prominent under-statements of his story, Luke inadvertently identifies the "new way" of the sect of the Nazoreans to not only the Zealots and other brigands whom Felix searched out, captured, put to death, or sent to Rome, but to the Sicarii as well, with whom Felix at one point even conspired in the assassination of one of the constantly rotating high priests of the times.⁵⁴

Chapter XI

The End - The Death of James, Brother of Jesus

The mutual animosity that existed between Jewish revolutionary parties and the high priesthood found its origins in the days of John Hyrcanus and Alexander Jannai, as did the ever-growing hostilities between the classes of Jewish society. The original alignment of the Pharisees with the masses, and the Sadducees, lay, and royal aristocracy with the wealthy that also became manifest in the early Hasmonean dynasty, continued as well, and gained in intensity. After Pilate was recalled and his victimization of all elements of Judean society had been corrected, the usual contending forces of the Jewish polity resumed their hostile positions and the class rivalries became even more strained and the socio-economic inequities augmented. Josephus invariably displays his aristocratic leanings by constantly berating the masses and the populace for their espousal of the revolutionary cause of the Zealots. On the other hand, Josephus' heroes consistently are the "men of position -- the men of wealth and property, the chief priests, the royal Herodian aristocracy who were all 'in favor of peace.'" Agrippa II rushed to Rome's assistance in trying to dissuade the populace from their revolutionary aims and their "pompous panegyrics on liberty" by arguing with them that their "present passion for liberty comes too late."² The Jewish King Agrippa II demanded that the Jews give up their futile attempts to defy Caesar and "pay the tribute and the tax" that is demanded of them so that they can be cleared of the charges of insurrection. When the revolutionaries gained the upper hand in the early stages of the revolt, the first targets of their revenge were the homes of the high priest, the above-mentioned Ananias, and the royal palaces, as well as the public archives. In one short statement Josephus details the class warfare and the socio-economic and political inequities inflicted on the populace by the over-bearing and haughty arrogance of the Jewish aristocracy.

The royalists (Agrippa's troops) now outmatched in numbers and audacity, were forced to evacuate the upper city. The victors (the Sicarii and other zealot bands) burst in and set fire to the house of Ananias the high priest and to the palaces of Agrippa and Bernice; they next carried their combustibles to the public archives, eager to destroy the money-lenders' bonds and to prevent the recovery of debts, in order to win over a host of grateful debtors and to cause a rising of the poor against the rich, sure of impunity. The keepers of the Record Office having fled, they set light to

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the building. After consuming the sinews of the city in flames, they advanced against their foes; whereupon the notables and chief priests made their escape, some hiding in the underground passages.³

It was at this period that "Menahem, son of Judas surnamed the Galilean that redoubtable doctor who in old days, under Quirinius had upbraided the Jews for recognizing the Romans as masters when they already had God . . . returned like a veritable king to Jerusalem, became the leader of the revolution and directed the siege of the palace."⁴ During this same bloody period, in which both Felix and Festus were the respective procurators in Judea and Agrippa II was the local Jewish authority, Josephus reports additional class animosities.

There now was enkindled mutual enmity and class warfare between the high priests, on the one hand, and the priests and the leaders of the populace of Jerusalem, on the other. Each of the factions formed and collected for itself a band of the most reckless revolutionaries and acted as their leader . . . And there was not even one person to rebuke them. No, it was as if there was no one in charge of the city, so that they acted as they did with full license. Such was the shamelessness and effrontery which possessed the high priests that they actually were so brazen as to send slaves to the threshing floors to receive the tithes that were due to the priests, with the result that the poorer priests starved to death. Thus did violence of the contending factions suppress all justice.⁵

It was in this environment of bloody fratricide and revolution that James the brother of Jesus was murdered by the high priest Ananus. It is impossible to fix an exact date to James' murder, but Josephus makes it plain that it was after both Felix and Festus had terminated their respective terms as procurator and when Festus' replacement, Albinus, was sent to Judea as procurator. Of course, it was after Paul's last confrontation with James and the rest of the presbyters, with the significant omission of Peter, in Jerusalem, at which time Paul openly and officially declared his abdication of loyalty to the Jewish nation and proclaimed his Roman citizenship.

Upon learning of the death of Festus, Caesar sent Albinus to Judea as procurator. The king removed Joseph from the high priesthood and bestowed the succession to this office upon the son of Ananus, who was likewise called Ananus . . . The younger Ananus . . . was rash in his temper and unusually daring. He followed the school of the Sadducees, who are indeed more heartless than any of the other Jews . . . when they sit in judgment. Possessed of such a character, Ananus thought that he had

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a favorable opportunity because Festus was dead and Albinus was still on the way. And so he convened the judges of the Sanhedrin and brought before them a man named James, the brother of Jesus who was called the Christ, and certain others. He accused them of having transgressed the law and delivered them up to be stoned. Those of the inhabitants of the city who were considered the most fair-minded and who were strict in observance of the law were offended at this. They therefore secretly sent to King Agrippa urging him . . . to desist from any further such actions . . . King Agrippa because of Ananus' action, deposed him from the high priesthood . . . and replaced him.⁶

It seems that the same Ananus who had James the brother of Jesus and certain unnamed others murdered on the charge of transgression of the law, was, like Felix, rather well acquainted with the new way of the Nazorean sect and the Zealots as well. While Josephus neglects to mention the sect of Jews to which James and "certain others" belonged, he does detail the vociferous and passionate hostility Ananus held for the Zealots.

The most eminent of the high priests, Jesus, son of Gamalas, and Ananus, son of Ananus . . . vehemently upbraided the people for their apathy and incited them against the Zealots; for so these miscreants called themselves . . . And no, the populace being convened to a general assembly, when indignation was universally expressed at the occupation of the sanctuary (by the Zealots), at the raids and murders no attempt at resistance had yet been made, owing to a belief, not unfounded that the Zealots would prove difficult to dislodge . . . Ananus arose in the midst and, often gazing on the Temple with eyes filled with tears, spoke as follows: 'Truly well had it been for me to have died ere I had seen the house of God laden with such abominations and its unapproachable and hallowed places crowded with the feet of murderers! . . . What bitter tyranny! Yes, but why blame I the tyrants? For have they not been festered by you and your forbearance? . . . You should have cut short their opening attacks when they were assailing the nobles with abuse; instead by your negligence you incited the miscreants to rapine. Then when houses were pillaged, not a word was said - consequently they laid hands on their owners as well; and when these were dragged through the midst of the city, none rose in their defense. They next proceeded to inflict the indignity of bonds upon those

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(the nobles) whom you betrayed. The number and nature of these I forebear to state, but though they were unimpeached, uncondemned, not a man assisted them in their bondage. The natural sequence was to watch these same men massacred . . . one prize victim after another was dragged to the slaughter; yet not a voice, much less a hand was raised. Bear the, yes bear, I say, this further sight of the trampling of your sanctuary . . .'⁷

Ananus, the murderer of James the brother of Jesus on trumped-up charges of transgression of the law, goes so far in his condemnation of the Zealots that he not only accuses them of sacrilege and impiety as he did James, but he acclaimed the Romans as the protector of Jewish laws.

Is it not enough to bring tears to the eyes to see on the one hand in our Temple courts the very votive offerings of the Romans, on the other the spoils of our fellow-countrymen who have plundered and slain the nobility of the metropolis, massacring men whom even the Romans, if victorious, would have spared? Is it not lamentable . . . that persons born in this very country, nurtured under our institutions and calling themselves Jews should freely perambulate our holy places, with hands yet hot with the blood of their countrymen? . . . It is the Romans who may well be found to have been the upholders of our law, while the enemies were within the walls.⁸

It should not go unmentioned, of course, that James the brother of Jesus was born in that very country, carefully nurtured by his parents under his nation's institutions and was, in addition, a "staunch observer" of the laws of the Mosaic Code demanding of all potential Gentile initiates to the "new way" of the Nazorean sect that they first become Jews by undergoing the rite of circumcision and be faithfully loyal to the laws of the national constitution and its traditions and customs. Therefore, Ananus' charge of transgression of the law leveled against James, the brother of Jesus and "certain others," is certainly not valid. Additionally discrediting Ananus' charge of transgression of the laws against James was the vigorous objection raised by "the most fair minded and who were strict in observance of the law," who could only have been the Pharisees. As in the previous century when Herod the Great had executed Ezekias, the brigand chief, and possibly the father of Judas the Galilean, without benefit of trial, the Pharisees objected to this gross miscarriage of justice. And, so again when James was executed by the high priest Ananus on false claims of transgression of the laws, the Pharisees once again came to the defense of the wrongly accused. The only basis for the charge of impiety that Ananus could have legitimately raised against James, the brother of Jesus, was if James had been a party to the Zealot attacks on the Temple and the pillage and

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murders of the "nobility of the metropolis" which so offended Ananus the high priest. Ananus, the murderer of James, the brother of Jesus, shortly after his harangue against the Zealots, was murdered himself by the Zealots and their Idumaeen allies.⁹

It has been demonstrated that James' murder by Ananus the high priest was part and parcel of the class warfare and revolutionary environment of Judea and Galilee that led to the fall of the Temple in 70 C.E. Ironically, those forces amongst the Jewish population that had supported the Romans against their Jewish brothers became responsible for the demise of their own influence and authority. The war was lost but the war cry of the Zealots led by first Judas the Galilean and then Jesus the Galilean/Nazorean proved victorious. With the end of the war the high priest was gone, the Sadducees were gone, the Herodian nobility atrophied and disappeared, and the only authority that survived the catastrophe of the Jewish popular revolution was the Law. It should be noted that those who administered the laws of the Mosaic Code after the end of the war were those most notable Pharisees" who had refused to join in the revolutionary efforts of their brother Jews, Pharisaic leaders such as Ben Zakkai, a wealthy landowner¹⁰ who found it more propitious to collaborate with Caesar than to join the national liberation movement. Those Pharisees who did survive the war and who were later to become the interpreters of the laws of the national constitution carried in their hearts the visceral hatred for the zealots and other revolutionaries they accused of being responsible for the fall of Jerusalem. Josephus is quite clear of the position taken by the Jewish aristocracy when they were confronted with the prospect of revolt from Rome.

The principal citizens assembled with the chief priests and the most notable Pharisees to deliberate on the position of affairs, now that they were faced with what seemed irreparable disaster . . . They began by expressing the keenest indignation at the audacity of this revolt and at their country being thus threatened with so serious a war. They then proceeded to expose the absurdity of the alleged pretext . . . But now here were these men, who were provoking the arms of the Romans and courting a war with them, introducing a strange innovation into their religion (refusing to accept a gift or sacrifice from a foreigner), and, besides endangering the city, laying it open to the charge of impiety . . . In the course of these remonstrances they produced priestly experts on the traditions, who declared that all their ancestors had accepted the sacrifices of aliens. But not one of the revolutionary party would listen to them. Even the Temple ministers failed to come to their support and were thus

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instrumental in bringing about the war. Thereupon, the leading citizens, perceiving that it was now beyond their power to suppress the insurrection and that they would be the first victims of the vengeance of Rome, took steps to exonerate themselves from blame, and dispatched two deputations, one to Florus, headed by Simon, son of Ananias, and another to Agrippa, including some eminent persons, Saul, Antipas and Costobar, all members of the royal family. They besought them both to come up to the city with troops and to crush the revolt before it became insuperable.¹¹

Jewish tradition offers some clues as to the fate of the Nazorean community of Jews who joined Jesus' crusade of national liberation after the death of James and after the end of the war. There is a hint in Talmudic sources that members of the Nazorean community who survived the catastrophe made their way back to the place of their origins in Sepphoris in Galilee. Schiffman discusses an early reference to Jewish-Christians in Tannaitic Judaism and concluded that "the tannaim still regarded the Jewish-Christians they knew as Jews, even as late as the end of the first century C.E. and they took 'for granted the Jewish status of the Jewish Christians.'"¹² Schiffman also cites some passages dating to the tannaitic period which he finds "interesting for the social reality it paints. Jews and Jewish-Christians are still in close contact, apparently in the villages of the Galilee."¹³ Indeed, why should they not be closely associated since the Jewish-Christians, according to Schiffman himself, were regarded by their brother Jews as Jews. One particular narrative is of interest for the purpose of this study for it attests to the presence of Jewish-Christians or Nazoreans in Sepphoris after the loss of the war dispersed its membership.

Rabbi Eliezer said, 'By Heaven you have reminded me. Once I was walking in the street of Sepphoris. I chanced upon Jacob of Kfar Sikhnin, and he said a word of minut in the name of Yeshua ben Pantira (Jesus) and it gave me pleasure. I was arrested on charges of minut.'¹⁴

Schiffman interprets the word "minim" to mean "heretics subjected to legal restrictions in an effort to suppress their rejection of Jewish doctrine. In the Rabbinic period these restrictions were mainly directed against the early Christians."¹⁵ It has already been demonstrated that the usual charge directed against all Jewish rebels or rebels in general against the political status quo in the ancient world was commonly one of impiety or, as it was against James, "transgression of the law." Now, it is known beyond doubt from the testimony of both Paul and all of the Gospels that both Jesus, his parents, brothers, associates, and all who joined the Nazorean sect of the "new way," including the Pharisees, scribes, and priests, were all "staunch observers of the law" and loyal to the command of their party that all who strayed and all who were offenders of the law should return and reaffirm their commitment of loyalty to their nation's constitution. Therefore, any charge of heresy that was directed towards the

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Jewish-Christian community by the rabbis of the early tannaitic period should be considered in the same light with which the charges of impiety were hurled against the Zealots by Josephus and "transgression of the law" was brought against James by the high priest Ananus. According to Schiffman:

The birkat ha-minim, the benediction against the heretics, was adapted from an older benediction, the purpose of which was to ask divine punishment on the paroshim, those who had separated themselves from the community. This benediction was now reformulated to include explicitly mention of the minim, here primarily Jewish-Christians. In this way, the birkat ha-minim functioned to exclude such people from serving as presenters in the synagogue. Indeed, this benediction probably went a long way toward making the Jewish-Christians feel unwelcome in the synagogue and causing them to worship separately.¹⁶

The benediction reads:

For the apostates may there be nor hope unless they return to Your Torah. As for the nosrim and the minim, may they perish immediately. Speedily may they be erased from the Book of Life and may they not be registered among the righteous. Blessed are You, o Lord, Who subdues the wicked.¹⁷

It is interesting to note that the apostates are forgiven more easily by the rabbis than the nosrim and the minim. There is at least hope for them if they would only return to the Law. For the nosrim and the minim only their immediate demise will satisfy the rabbis of the post-destruction period. What could have been the cause of such bitter hatred expressed by the survivors of the fall of Jerusalem towards their brother Jews who in no way departed from the Law but, in fact, who saw in a return to the Law their only hope for equality, justice, and liberty? Such unforgiving hatred that is expressed in the birkat ha-minim against the nosrim and minim can only be understood in the events of the nation's recent past. If the targets of this benediction, the Jewish-Christian nosrim and minim, were in reality unconcerned with the political turmoil that was ripping their nation apart and had no history of participation in the murderous factional war between brother Jews, and furthermore regarded the Kingdom of God in only its spiritual terms, there would have been no need for the benediction against them. The benediction against the minim and nosrim was the final expression of hatred the survivors of the catastrophe of 70 felt towards those zealots and revolutionaries to whose ideology and activities they attributed the reason for the fall of Jerusalem and the Temple. The fact that the Nazoreans, who were staunch observers of the law, played the central role in the revolutionary war effort to oust the Jewish aristocracy and the Roman overlord from their illegitimate authoritarian rule of their nation was the only reason for the benediction against them. Those survivors

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of the destruction, especially those who had sided with Rome against their Jewish brothers such as Ben Zakkai, who were formulating post-destruction policies and practices of self-government, had no forgiveness in their hearts for those rebels who defied their advice to accommodate themselves to Roman rule. The insertion of the benediction against the minim was additionally one of the methods devised by the survivors of the war to smother any attempt by potential rebels to incite their countrymen and to promote insurgency. The benediction against the minim and the nosrim should, therefore, be regarded as the reflection of the unrelenting hatred and resentment felt by the surviving collaborationist Jews such as Josephus, Ben Zakkai, and others, towards all Zealots and Revolutionary parties, including the Jewish-Christian Nazorean community.

The object of this study has been to research and to analyze the ideology and activities of the Jewish-Christian community called the Nazoreans by their con-temporaries. Research has demonstrated that the origins of the community can be traced to the area of Sepphoris in the Galilee. What has additionally been demonstrated is that the supposedly two Galilean sects, the one founded by Judas the Galilean and the other led for a short time by Jesus the Galilean/Nazorean, were both walking to the beat of the same drummer on the path of revolution and were pursuing the same cause and the same goal. They had a passion for liberty that was almost unconquerable since they are convinced that God alone was their leader and master. Their efforts were directed towards restoring the rule of Israel now! While Gentile-Christianity was founded on distinctly different foundations and was derived from Paul's vision of the "crucified Christ," the Nazoreans led by Jesus and then by his surviving disciples based their gospel According to Jesus on the age-old foundation of the Law, traditions, and history of their nation. Both the sects, the "fourth intrusive philosophy" founded by Judas the Galilean and the "new way" of the Nazorean sect were notorious for their seditious activities. They addressed their message of national liberation to the same constituency. They had the same allies and they fought the same enemies in their efforts to inaugurate the Kingdom of God by restoring the Constitutional Commonwealth envisioned by the framer(s) of their constitution and in whose kingdom all citizens would be equal before the law. The Jewish-Christian community of the sect of the Nazoreans never proposed any alteration, deviation, or conception that might have compromised the laws of the Mosaic Code. They obdurately demanded that any person who wished to enlist in their cause must first and foremost be a Jew. Those gentiles who wished to join their movement were required to become members of the Jewish nation by following all of the requirements of contemporary Halacha and by becoming circumcised and keeping the Mosaic Code of law. Both the Zealots and the Nazorean community limited its membership exclusively to the circumcised "lost sheep of the house of Israel." They had no interest in or concern with pagans and gentiles and regarded them, moreover, as "swine" and "dogs." The Nazorean Jewish-Christian community perceived their martyred charismatic leader "as plain and ordinary, a man esteemed as righteous through growth of character and nothing more, the child of a normal union between a man and Mary, and they held that they must observe every detail of the Law." This investigation has argued that Jesus was the son of Judas the Galilean, born, raised, and nurtured in the Galilee by

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parents who "fulfilled all the prescriptions of the law of the Lord." Like his father before him who joined with Saddok the Pharisee, Jesus associated himself with John the Baptist in their efforts to reinstitute the "reign of God." In the coming Kingdom of God and as a result of their victorious efforts to achieve their ultimate goal, John the Baptist, because of his descent from the house of Aaron, would become recognized as the Messiah of Aaron and Jesus, whose birth took place in or near Sepphoris and who had no ties or affiliations with either the house of David or the village of Bethlehem, would as a result of his military victories be the acclaimed "duly anointed king" of Israel, the Messiah of Israel.

By exposing and discarding the myths, legends, and distortions that have accumulated over the centuries, it has been possible to lift the veil of mystery that has obscured the portrait of the Jesus of history as well as the community of Jews who enlisted in the cause of the sect of the Nazoreans, which was the cause of national redemption, salvation, and liberty. In all ages scholars, theologians, historians, and commentators have attempted to interpret the historical Jesus and the community that practiced what he preached according to the dictates of their own personal ideologies and the spirit of the times in which they lived or live now. But, it is a dangerous enterprise to evaluate historical events or personalities of an earlier epoch according to the values of a different time, place, and temper. In the attempt to fit the Jesus of history into a contemporary mold or to adapt the precepts of the ideology he espoused to twentieth-century social and political patterns of expression. Such people will no doubt be distressed at the "narrow minded nationalism" that was the heart and soul of the Gospel According to Jesus and the Nazorean community of Jews who pledged themselves to carry out his teachings. But neither their beliefs nor their pious hopes can alter the truth of history. The results of this investigation and analysis have demonstrated that, if it were possible to fit the historical Jesus into a modern mold, he would fit most comfortably in the role of the quintessential nationalist and he should be regarded as the ultimate political reactionary, which was the ideology expressed in the one-word motto of the Gospel According to Jesus - SHUVU! Return!

And, when all is said and done, those revolutionary groups headed by Judas the Galilean together with Saddok the Pharisee and Jesus the Galilean/Nazorean and John the Baptist, and others, achieved their ultimate goal. Though they died in their attempts to "set Israel free," they "attained immortality and an eternally abiding sense of felicity," because with the end of the war and the Temple gone all rivals for the sovereignty of Israel had been eliminated. The Jews, who had now expanded their nation throughout the breadth of the civilized world, settled down in their self-governing communities and became the nation envisioned by the framer of its constitution - a nation ruled not by men, but by Law.

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GLOSSARY

<p><u>Aaron</u></p>	<p><u>Aaron</u> In the Bible, Aaron (Hebrew: אֶהֱרֹן Ahāron, Arabic: هَارُونَ Hārūn), or Aaron the Levite (אֶהֱרֹן הַלֵּוִי), was the brother of Moses. (Exodus 6:16-20) and represented the priestly functions of his tribe, becoming the first High Priest of the Hebrews. While Moses was receiving his education at the Egyptian royal court and during his exile among the Midianites, Aaron and his sister remained with their kinsmen in the eastern border-land of Egypt (Goshen). He there gained a name for eloquent and persuasive speech; so that when the time came for the demand upon the Pharaoh to release Israel from captivity, Aaron became his brother's "nabi", or spokesman, to his own people (Exodus 4:16) and, to the Pharaoh himself (Exodus 7:9). He is said to have flourished about 1200 BC (traditionally 1597 BC). Aaron's function included the duties of speaker and implied personal dealings with the Egyptian royal court on behalf of Moses, who was always the central moving figure. The part played by Aaron in the events that preceded the Exodus was, therefore, ministerial, and not directive. He, along with Moses, performed "signs" before his people which impressed them with a belief in the reality of the divine mission of the brothers (Exodus 4:15-16).</p>
<p><u>Abijah or Abiah</u></p>	<p><u>Abijah or Abiah</u> is a Biblical name meaning "My father is Yahweh" in Hebrew. In the Old Testament the name Abijah was borne by several characters:</p> <ol style="list-style-type: none"> 1. A son of Becher, the son of Benjamin. (1 Chr. 7:8) A wife of Hetzron, one of the grandchildren of Judah. (1 Chr. 2:24) 2. The second son of Samuel. (1 Samuel 8:2; 1 Chr. 6:28) His conduct, along with that of his brother, as a judge in Beer-sheba, to which office his father had appointed him, led to popular discontent, and ultimately provoked the people to demand a royal form of government. 3. A descendant of Eleazar, the son of Aaron, a chief of one of the twenty-four orders into which the priesthood was divided by David (1 Chr. 24:10). The order of Abijah was one of those which did not return from the Captivity. (Ezra 2:36-39; Nehemiah 7:39-42; 12:1) 4. A King of Judah, also known as Abijam, who was son of Rehoboam and succeeded him on the throne of Judah. (1 Chr. 3:10, Matt. 1:7, 1 Kings 14:31) 5. A son of Jeroboam, the first king of Israel. On account of his severe illness when a youth, his father sent his wife to consult the prophet Ahijah regarding his recovery. The prophet, though blind with old age, knew the wife of Jeroboam as soon as she approached, and under a divine impulse he announced to her that inasmuch as in Abijah alone of all the house of Jeroboam there was found "some good thing toward the Lord," he only would come to his grave in peace. As his mother crossed the threshold of the door on her return, the youth died, and "all Israel mourned for him." (1 Kings 14:1-18) 6. The head of the eighth of the twenty-four courses into which David divided the priests. (1 Chr. 24:10, Luke 1:5)

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<p><u>Acts of the Apostles</u></p>	<p><u>Acts of the Apostles</u> is a book of the Bible, which now stands fifth in the New Testament. It is commonly referred to as simply Acts. The title "Acts of the Apostles" was first used by Irenaeus in the late second century, but some have suggested that the title "Acts" be interpreted as "the Acts of the Holy Spirit" or even "the Acts of Jesus," since 1:1 gives the impression that these acts are set forth as an account of what Jesus continued to do and teach, Jesus himself being the principal actor. Acts tells the story of the Apostolic Age of the Early Christian church, with particular emphasis on the ministry of the Twelve Apostles and of Paul of Tarsus. The early chapters, set in Jerusalem, discuss Jesus' Resurrection, his Ascension, the Day of Pentecost, and the start of the Twelve Apostles' ministry. The later chapters discuss Paul's conversion, his ministry, and finally his arrest and imprisonment and trip to Rome. It is almost universally agreed that the author of Acts also wrote the Gospel of Luke. The traditional view is that both books were written c. 60, though most scholars, believing the Gospel to be dependent (at least) on Mark's gospel, view the book(s) as having been written at a later date, sometime between 70 and 100! Scholars are about evenly divided on whether the attribution to Luke, the companion of Paul, should be accepted as historical.</p>
<p><u>Agrippa I</u></p>	<p><u>Agrippa I</u> Also called the Great (10 BCE – 44CE), King of the Jews, was the grandson of Herod the Great, and son of Aristobulus IV and Berenice. His original name was Marcus Julius Agrippa, and he is the king named Herod in the Acts of the Apostles, in the Bible, "Herod (Agrippa)". His career, with its abundant and extreme vicissitudes, illustrates in a remarkable manner the complete dependence of the royal family of Judea, even for the means of subsistence, upon the favor of the Roman emperors of the first century. When six years of age he was sent to Rome for his education, and there enjoyed the companionship of the gifted Drusus Cæsar, son of Tiberius. The extravagance of court life accustomed him to splendor and luxury, and his prospects, which were brilliant, were the means of furnishing him with a never-failing supply of money, of which he availed himself in the style of a spendthrift. But his circumstances were changed in the year 23 CE, when his friend and patron, Drusus, died suddenly. From that hour the emperor declined to receive the high-spirited young man, and very soon his boon companions also forsook Agrippa. Destitute of all resources, he meditated suicide; but at the request of his wife, Cypros, his sister Herodias, who had been since about the year 25 CE the wife of the tetrarch Herod Antipas, took pity on Agrippa and secured for him the appointment of market overseer in her new capital, Tiberias. But even this new fortune did not last; his brother-in-law took every opportunity to make Agrippa feel his dependent position. This Agrippa found too much to endure. He resigned his post, and, after many adventures, returned to Rome in 36 CE. Here, once again, he succeeded in overcoming ill fortune by securing the patronage of the heir apparent, Caligula. With this return to prosperity his extravagant ideas resumed sway over him and brought him to want. Deeming himself free from listeners, he was one day thoughtless enough openly to wish for the time when Caligula would ascend the throne of the Cæsars. When this remark was carried to the aged Tiberius, he had him loaded with chains and cast into prison. He suffered here for six months in constant terror of death, until Caligula, having become emperor, freed him with his own hands, and appointed him to the tetrarchy of his uncle Philip, and to that of Lysanias, giving him the title of king. To these honors the senate added the rights and title of pretor. This wonderful change in his fortune excited the undisguised envy of his sister Herodias, and led her to urge her incapable husband to secure for himself at least equal rank and titles from the emperor. But Agrippa defeated her purpose. Her petition to the emperor was forestalled by a message from Agrippa, containing half-veiled intimations that his brother-in-law was meditating treason and independence. This was sufficient to destroy Herod Antipas. Land and throne were</p>

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	<p>taken from him, and the districts of Galilee and the south of Perea, administered by him, were transferred to the charge of Agrippa (39 CE). The king soon found opportunity to gain the gratitude and good wishes of his coreligionists. Caligula, whose extravagant desires and cruelty savored of insanity, conceived the idea of ordering that his statues be set up in all temples and receive divine honors. The Jews alone dared to offer resistance to this decree. They induced the Syrian governor, Petronius, to postpone this desecration of the sanctuary for a long time, and he at last determined to inform the emperor that the execution of his order would be impossible without terrible massacres. Agrippa happened to be in Rome at that time, and had succeeded in getting from Caligula a repeal of his odious edict. But when Petronius' report arrived that the Jews would rather suffer death than permit the erection of the imperial statues in their Temple, the emperor canceled his repeal, and ordered the forcible execution of his command. Fortunately, the tidings that the imbecile tyrant had been murdered by his body-guard arrived before his instructions to put his commands into effect (41CE). His successor, Claudius, showed himself grateful to Agrippa for important services rendered him, and upon his accession, placed under his rule the remainder of Palestine, the territories of Samaria, Judea, and Idumæa, formerly governed by Archelaus. Loaded with honors and titles, Agrippa returned home, and the few remaining years of his benevolent sway afforded the people a brief period of peace and prosperity. The evil consequences of a ruler's unbridled passions and tyranny had been sufficiently evident to him in Rome, and they had taught him moderation and strict self-control. His people regarded him with love and devotion, because he healed with tender hand the deep wounds inflicted upon the national susceptibilities by brutal Roman governors. He ruled his subjects with compassion and friendliness. Like the ancestral Hasmoneans from whom he sprang through his noble grandmother Mariamne, he honored the Law. Like the merest commoner, he carried his basket of first-fruits to the Temple; with the people he celebrated appropriately the Feast of Tabernacles, and he devoted to the sanctuary a golden chain with which Caligula had honored him. On one occasion, while in the street, he met a bridal procession which drew up to let him pass, but he halted and bade it take precedence. He sought to lighten taxation, remitting the impost on houses in Jerusalem. On the coins minted by him he carefully avoided placing any symbols which could offend the people's religious sentiment. Thus, prosperity and comfort seemed to be dawning anew for the Jews. The Romans, however, became jealous of this rising prosperity, and—sometimes covertly, sometimes openly—laid all manner of obstacles in his way. When he began to repair the fortifications of the capital, he was abruptly bidden to cease. His attempts to fraternize with neighboring peoples—vassals of Rome—were construed as portending rebellion. His sudden death at the games in Cæsarea, 44, must be considered as a stroke of Roman politics. His death, while in the full vigor of his years, was deeply lamented by his people, notwithstanding the fact that he had made many considerable concessions to heathen manners and customs. The Christians looked upon his death as a judgment for his undisguised hostility to their young community (Acts, xii.).</p>
<u>Agrippa II</u>	<p><u>Agrippa II</u> (b. CE27/28-d CE 93/94), son of Agrippa I, and like him originally named Marcus Julius Agrippa, was the seventh and last king of the family of Herod the Great, thus last of the Herodians. He was the brother of Berenice and Drusilla (second wife of the Roman procurator Antonius Felix). He is sometimes also called Herod Agrippa II. Agrippa was educated at the court of the emperor Claudius, and at the time of his father's death was only seventeen years old. Claudius therefore kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. While at Rome, he voiced his support for the Jews to Claudius, and against the Samaritans and the procurator of Judaea Province, Ventidius Cumanus, who was lately thought to have been the cause of some disturbances there. On the death of Herod of</p>

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	<p>Chalcis (in 48), his small principality, with the right of superintending the Temple and appointing the high priest, was given to Agrippa. In 53, he was deprived of that kingdom by Claudius, who made him governor over the tetrarchy of Philip and Lysanias. Agrippa celebrated by marrying off his two sisters Berenice and Drusilla. In 55, Nero added the cities of Tiberias and Taricheae in Galilee, and Julias, with fourteen villages near it, in Peraea. Agrippa expended large sums in beautifying Jerusalem and other cities, especially Berytus. His partiality for the latter rendered him unpopular amongst his own subjects, and the capricious manner in which he appointed and deposed the high priests made him an object of dislike to the Jews. Agrippa attempted in vain to dissuade his subjects from rebelling, and to tolerate the behavior of the Roman procurator Gessius Florus, but in 66 the Jews expelled him and Berenice from the city. During the First Jewish-Roman War of 66–73, he sent 2,000 men, archers and cavalry, to support Vespasian, by which it appears that, although a Jew in religion, he was yet entirely devoted to the Romans. He accompanied Titus on some campaigns, and was wounded at the siege of Gamala. After the capture of Jerusalem, he went with his sister Berenice to Rome, where he was invested with the dignity of praetor and rewarded with additional territory. According to Photius, Agrippa died, childless, at the age of seventy, in the third year of the reign of Trajan, that is, 100, but statements of Josephus in addition to the contemporary epigraphy from his kingdom cast this date into serious doubt. The modern scholarly consensus holds that he died before 93/94. He was the last prince of the house of the Herods. It was before him and his sister Berenice that, according to the New Testament, Paul the Apostle pleaded his cause at Caesarea Maritima, in 59. He lived on terms of intimacy with the historian Josephus, having supplied him with information for his history, <i>Antiquities of the Jews</i>. Josephus preserved two of the letters he received from him.</p>
<u>Albinus Lucceius</u>	<p><u>Albinus Lucceius</u> was the Roman Procurator of Judea from AD 62 until 64 and the governor of Mauretania from 64 until 69. Appointed procurator by the Emperor Nero following the death of his predecessor, Porcius Festus, Albinus faced his first challenge while traveling from Alexandria to his new position in Judea. The Jewish High Priest Ananus ben Ananus used the opportunity created by Festus' death to convene the Sanhedrin and have James the brother of Jesus sentenced to death by stoning for violation of religious law. A delegation sent by citizens upset over the perceived breach of justice met Albinus before he reached Judea, and Albinus responded with a letter informing Ananus that it was illegal to convene the Sanhedrin without Albinus' permission and threatening to punish the priest. Ananus was deposed by Agrippa II before Albinus' arrival.</p>
<u>Alexandra Queen</u>	<p><u>Salome Alexandra</u> or <u>Alexandra of Jerusalem</u> (139 – 67 B.C.E.) was the only Jewish regnant queen of the Hasmoneans, reigning from 75 B.C.E. until her death in 67 B.C.E. A supporter of a religious reform that favored the early Pharisees against their bitter rivals, the Sadducees, she is seen in Jewish tradition as having instituted a brief golden age which helped lay the foundations for the later emergence of rabbinical Judaism. The daughter of a prominent Pharisaic family, Alexandra was the wife of the Hasmonean king Aristobulus I. On Aristobulus' death (103 B.C.E.), she helped liberate his brother, Alexander Jannaeus, from prison, enabling him to become king, and soon married him. She used her influence as queen to help the Pharisees but was later forced to acquiesce as Jannaeus brutally suppressed them in favor of the Sadducean nobility. At the end of his life, Jannaeus willed the government to Alexandra. She managed to secure Pharisaic support for the continued Hasmonean monarchy and again brought the Pharisees to prominence in government. She is credited with helping them to lay the foundations of</p>

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	<p>nationwide educational and judicial reform, and reigned over a Golden Age. Since women could not be high priest, she appointed her son Hyrcanus II, Jonathan to that position. Although her son Aristobulus II reversed her policy and ultimately lost control of the kingdom to the Romans in 63 BCE, Alexandra is highly regarded in Jewish tradition. Except for the much earlier and much-reviled Queen Athaliah of Judah, she was the only reigning queen in Jewish history.</p>
<u>Am-ha-aretz</u>	<p><u>אֶמְהָא אֶרֶץ</u> Biblical Hebrew "person of the land" A citizen, such as a citizen of the Jewish Nation. A common person not a member of the ruling class. Everyman, commoner. A person who rejects the veneration of and the obedience to human religious authorities, such as the Rabbis.</p>
<u>Ananias of Damascus</u>	<p><u>Ananias of Damascus</u> a disciple of Jesus, and is listed as one of the Seventy Disciples whose mission is recorded in Luke 10. He was also reported in the Bible to have been sent by God to heal Paul's blindness and join him with the Church.</p>
<u>Annas, Ananus</u>	<p><u>Annas, Ananus</u> son of Seth, was a Jewish High Priest from CE 6 to 15 and remained an influential leader afterwards. Annas was appointed High Priest in CE 6 by the Roman legate Quirinius just after the Romans had deposed Archelaus, Ethnarch of Judaea, thereby putting Judaea directly under Roman rule as part of the Judaea Province. Annas served in the office for ten years, until the procurator Gratus dismissed him in CE15. After that, Annas saw several members of his family succeed him as High Priests:</p> <p>Eleazar ben Ananus (16–17)</p> <p>Joseph Caiaphas (18–36), who had married the daughter of Annas (John 18:13)</p> <p>Jonathan ben Ananus (36–37 and 44)</p> <p>Theophilus ben Ananus (37–41)</p> <p>Matthias ben Ananus (43)</p> <p>Ananus ben Ananus (63)</p> <p>Josephus comments on this situation:</p> <p>"It is said that the elder Ananus was extremely fortunate. For he had five sons, all of whom, after he himself had previously enjoyed the office for a very long period, became high priests of God - a thing that had never happened to any other of our high priests." (Jewish Antiquities XX, 9.1)</p> <p>References in the Mosaic Law to "the death of the high priest" (Num 35:25, 28) suggest that the high-priesthood was ordinarily held for life. Perhaps for this reason, Annas was still called "high priest" even after his dismissal, along with Caiaphas (Luke 3:2). He also may have been acting as president of the Sanhedrin, or a coadjutor of the high priest. According to the Gospel of John (the event is not mentioned in other accounts), Jesus was first brought before Jonathan Ananus, and after a brief questioning of him (John 18:19-23) was sent to Caiaphas, where some members of the Sanhedrin had met,</p>

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	<p>and the first trial of Jesus took place (Matt. 26:57-68).</p> <p>After Pentecost, he presided over the Sanhedrin before which the Apostles Peter and John were brought (Acts 4:6).</p> <p>Annas has an important role in Jesus Christ Superstar, spurring Caiaphas to take action against Jesus. In almost all versions, Annas has a very high voice (almost reaching falsetto) to contrast against Caiaphas' baritone.</p>
<u>Antinomianism</u>	<p><u>Antinomianism</u> from the Greek , ("against" + "law"), or <i>lawlessness</i>, in theology, is the idea that members of a particular religious group are under no obligation to obey the laws of ethics or morality, and that salvation is by faith only. Antinomianism is the polar opposite of legalism, the notion that obedience to a code of religious law is necessary for salvation. The term has become a point of contention among those opposed to religious authorities. Few groups or sects explicitly call themselves "antinomian", but the charge is often leveled by some denominations against competing denominations.</p>
<u>Apocalypse</u>	<p><u>Apocalypse</u> (Greek: ἀποκάλυψις <i>Apokálypsis</i>; "lifting of the veil" or "revelation") is a term applied to the disclosure to certain privileged persons of something hidden from the majority of humankind. Today the term is often used to refer to the end of the world, which may be a shortening of the phrase <i>apokalupsis eschaton</i> which literally means "revelation at the end of the æon, or age". In the Bible, the term apocalypse refers to a revelation of God's will. Thus, in Revelation, we see a clear pattern of future events: the various periods of the church, shown through the letters to the seven churches; the throne of God in Heaven and His Glory; the judgments that will occur on the earth; the final form of gentile power; God' re-dealing with the nation Israel based upon covenants mentioned in the Old Testament; the second coming proper; the one-thousand year reign of Messiah; the last test of Mankind's sinful nature under ideal conditions by the loosing of Satan, with the judgment of fire coming down from Heaven that follows; the Great White Throne Judgment, and the destruction of the current heavens and the earth, to be recreated as a "<i>New Heaven and New Earth</i>" ushering in the beginning of Eternity.</p>
<u>Apollos</u>	<p><u>Apollos</u> An early Jewish Christian mentioned several times in the New Testament. His special gifts in presenting Christian doctrine made him an important person in the congregation at Corinth, Greece after Paul's first visit there (1 Corinthians 3:6). He was with Paul at a later date in Ephesus (1 Cor. 16:12). In 1 Cor. 1:10-12 we read of four parties in the Corinthian church, of which two attached themselves to Paul and Apollos respectively, using their names, though the "division" can hardly have been due to conflicting doctrines, and there is no indication that Apollos favored or approved an overestimation of his person. Apollos is regarded as a saint by several Christian churches, including the Lutheran Church - Missouri Synod, which hold a commemoration for him, Aquila and Priscilla on February 13. Paul considered Apollos to be a valuable helper in carrying on his work in the important Corinthian congregation (1 Cor. 3:6, 4:6, 16:12). In harmony with Paul's notices are the statements in Acts that Apollos was a highly educated Alexandrian Jew, who "spoke and taught accurately enough about Jesus, even though he knew only the baptism of John" (18:24-28). He came to Ephesus (probably in 54), was instructed more accurately in the gospel there by Aquila and Priscilla and afterwards went to Achaia, after Christians in Ephesus first wrote to their counterparts recommending Apollos to them. Jerome states that Apollos was so dissatisfied with the division at Corinth, that he retired to Crete with Zenas, a</p>

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	<p>doctor of the law; and that the schism having been healed by Paul's letter to the Corinthians, Apollos returned to the city, and became its bishop. Less probable traditions assign to him the bishopric of Duras, or of Iconium in Phrygia, or of Caesarea. In the Epistle to Titus, (3:13) Apollos is mentioned with Zenas as bearer of the letter to Crete.</p>
<u>Aristobulus I</u>	<p><u>Aristobulus I</u> reigned 104-103 BCE. Was a king of the Hebrew Hasmonean Dynasty, and the eldest of the five sons of King John Hyrcanus. He was the first of the Hasmonean rulers to call himself "king." According to the Hebrew Scriptures, only descendants of Judah, or, more specifically, the House of David, were qualified to be kings of Israel. All of Aristobulus' predecessors used the title of "nasi"/"president". According to the directions of John Hyrcanus, the government of the country after his death was to be placed in the hands of his wife, and Aristobulus was originally to receive only the high-priesthood. He was not however satisfied with this, so he cast his mother into prison and allowed her to starve there. By this means he came into the possession of the throne, which, however, he did not long enjoy, as after a year's reign he died of a painful illness (103 BC). He was hostile to the Pharisees and pursued them with ruthlessness. Aristobulus' successor was his eldest brother, Alexander Jannæus, who, together with his two brothers, was freed from prison by Queen Shelomit [Salome] Alexandra, the widow of Aristobulus.</p>
<u>Aristobulus II</u>	<p><u>Aristobulus II</u> was the Jewish High Priest and King of Judea, 66 BC to 63 BC, from the Hasmonean Dynasty. Aristobulus was the younger son of Alexander Jannæus, King and High Priest, and Alexandra Salome. After the death of Alexander in 76 BC, his widow succeeded to the rule of Judea and installed her elder son Hyrcanus II as High Priest. When Salome died in 67 BC, Hyrcanus succeeded to the kingship as well. Aristobulus felt he should rule because he was a better leader and fighter than Hyrcanus.</p>
<u>Aristobulus III</u>	<p><u>Aristobulus III</u> of Judea (b. 53 BC - d. 36 BC). Was the last scion of the Hasmonean royal house, brother of Herod the Great's wife Mariamne, and paternal grandson of Aristobulus II. He was a favorite of the people on account of his noble descent and handsome presence, and thus became an object of fear to Herod, who at first sought to ignore him entirely by debarring him from the high priesthood. But his mother Alexandra Maccabeus (63BC-28BC), through intercession with Cleopatra and Mark Antony, compelled Herod to remove Hananel from the office of High Priest and appoint Aristobulus instead. To secure himself against danger from Aristobulus, Herod instituted a system of espionage against him and his mother. This surveillance proved so onerous that they sought to gain their freedom by taking refuge with Cleopatra. Their plans were betrayed, however, and the disclosure had the effect of greatly increasing Herod's suspicions against his brother-in-law. As he dared not resort to open violence, he caused him to be drowned while he was bathing in Jericho.</p>
<u>Aristobulus IV</u>	<p><u>Aristobulus IV</u> (31 BCE-7 BCE) was a prince of Judea from the Herodian dynasty, and was married to his cousin, Berenice, daughter of Costobar and Salome. He was the son of Herod the Great and his second wife, Mariamne I, the last of the Hasmoneans, and was thus a descendant of the Hasmonean Dynasty. Aristobulus lived most of his life outside of Judaea, having been sent at age 12 along with his brother Alexandros to be educated at the Imperial court of Rome in 20 BCE, in the household of Augustus himself. Aristobulus was only 3 when his paternal aunt Salome contrived to have his mother executed for adultery. When the attractive young brothers returned to Jerusalem in 12 BCE, the populace received them enthusiastically. That, along with their perceived</p>

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	<p>imperious manner, picked up after having lived much of their lives at the very heart of Roman imperial power, often offended Herod. They also attracted the jealousy of their older half-brother, Antipater III, who deftly incited the aging king's anger with rumors of his favored sons' disloyalty. After many failed attempts at reconciliation between the king and his designated heirs, the ailing Herod had Aristobulus and Alexandros strangled on charges of treason in 7 BCE, and raised Antipater to the rank of his co-regent and heir apparent. Herod, however, retained his affection for Aristobulus' children, three of whom, Agrippa I, Herod III and Herodias, lived to play important roles in the next generation of Jewish rulers.</p>
<u>Barabbas</u>	<p><u>Barabbas</u> In the Christian narrative of the Passion of Jesus, Barabbas, according to about five of the thousands of Greek texts Jesus bar-Abbas, (Aramaic: בר-אבא, <i>Bar-abbā</i>, "son of the father"), was the insurrectionary whom Pontius Pilate freed at the Passover feast in Jerusalem. The penalty for Barabbas' crime was death by crucifixion, but according to the four canonical gospels and the Gospel of Peter <i>there was a prevailing Passover custom in Jerusalem that allowed or required Pilate, the praefectus or governor of Judaea, to commute one prisoner's death sentence by popular acclaim, and the "crowd" (ochlos) — which has become "the Jews" and "the multitude" in some translations — were offered a choice of whether to have Barabbas or Jesus Christ released from Roman custody.</i> According to the closely parallel gospels of Matthew (27:15-26), Mark (15:6-15), and Luke (23:13-25), and the more divergent accounts in John (18:38-19:16) and the Gospel of Peter, the crowd chose Barabbas to be released and Jesus of Nazareth to be crucified. A passage found only in the Gospel of Matthew has the crowd saying, "Let his blood be upon us and upon our children". The story of Barabbas has special social significances, partly because it has frequently been used to lay the blame for the Crucifixion on the Jews and justify anti-Semitism, forming the basis for allegations of Jewish deicide. Of course, it is one of the theses of this study that no such "<i>prevailing Passover custom in Jerusalem that allowed or required Pilate, the praefectus or governor of Judaea, to commute one prisoner's death sentence by popular acclaim</i>" has ever been found in the prevailing literature. A second thesis is that Jesus and Barabus were in fact one and the same.</p>
<u>Barnabas</u>	<p><u>Barnabas</u> of the first century, born Joseph, was an Early Christian convert, one of the earliest Christian disciples in Jerusalem. Like almost all Christians at the time, see also Jewish Christians, Barnabas was Jewish, specifically a Levite. Termed an apostle, he and Saint Paul undertook missionary journeys together and defended Gentile converts against the demands of stricter church leaders. They gained many converts in Antioch (c 43-44) and traveled together making more converts (c 45-47), and participated in the Council of Jerusalem (c 50). Barnabas and Paul successfully evangelized among the "God-fearing" gentiles who attended synagogues in various Hellenized cities of Anatolia. Barnabas' story appears in Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria ascribed an early Christian epistle to Barnabas (Epistle of Barnabas), but that is highly improbable.</p>
<u>Beatitudes</u>	<p><u>Beatitudes</u></p> <p>Blessed are the poor in spirit, for theirs is the kingdom of heaven.</p> <p>Blessed are they who mourn,</p>

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	<p>for they shall be comforted.</p> <p>Blessed are the meek, for they shall inherit the earth.</p> <p>Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.</p> <p>Blessed are the merciful, for they shall obtain mercy.</p> <p>Blessed are the pure of heart, for they shall see God.</p> <p>Blessed are the peacemakers, for they shall be called children of God.</p> <p>Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven."</p>
<u>Ben Zakkai</u>	<p><u>Ben Zakkai</u> Yochanan ben Zakai (Hebrew: יוחנן בן זכאי c. 30 BCE - 90 CE), also known as Johanan B. Zakkai was one of the tannaim, an important Jewish sage in the era of the Second Temple, and a primary contributor to the core text of Judaism, the Mishnah. There is a small amount of information about his early life and family, but the Mishnah divides his life into three divisions of a symbolic 40 years each, portraying him as a merchant in the first third, as a student in the second third, and only teaching for the final third. To the Mishnah he is an important link in the chain of religious teaching, passing on the wisdom of both Hillel and Shammai; generally, though, he is considered to have been more in favour of Hillel's views than of Shammai's, and is said to have been Hillel's youngest pupil. The Talmud reports that, in the mid first century, he was particularly active in opposing the Sadducee's interpretations of Jewish law, and produced counter-arguments to the Sadducees' objection to the Pharisees. So dedicated was he to opposing the Sadducee view of Jewish law, that he prevented the Jewish high priest, who was a Sadducee, from following the Sadducee interpretation of the Red Heifer ritual. His home, at this time, was in 'Arab, a location in the Galilee. However, although living among them, he found the secular attitude of Galileans to be objectionable, allegedly exclaiming that they hated the torah and would therefore <i>fall into the hands of robbers</i>. During the siege of Jerusalem in the Great Jewish Revolt, he argued in favour of peace; when he found the anger of the besieged denizens to be intolerable, he arranged to be snuck out of the city inside a coffin, so that he could negotiate with Vespasian (who, at this time, was still just a military commander). Yochanan (correctly) predicted that Vespasian would become Emperor, and that the temple would soon be destroyed, in return, Vespasian granted Yochanan three wishes: the salvation of Yavnah (Jamnia) and its sages, the descendants of Rabban Gamliel, who was of the Davidic dynasty, and a physician to treat Rabbi Tzadok, who had fasted for 40 years to stave off the destruction of Jerusalem. Upon the destruction of Jerusalem, Yochanan converted his school at Jamnia into the Jewish religious centre, insisting that certain privileges, given by Jewish law uniquely to Jerusalem, should be transferred to Jamnia. His school behaved as a re-establishment of the Sanhedrin, and he soon established the Council of Jamnia (70-90 AD), so that Judaism could decide how to deal with the loss of the sacrificial altars of the temple of Jerusalem, and other pertinent</p>

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	<p>questions. Referring to a passage in the Book of Hosea, which states <i>I desired mercy, and not sacrifice</i>¹ he helped persuade the council to <i>replace animal sacrifice with prayer</i>, a practice that continues in today's worship services; eventually Rabbinic Judaism emerged from the council's conclusions. In his last years he taught at Berur Hayi, a location near Jamnia. His students were present at his deathbed, and were requested by him, in his penultimate words, according to the Talmudic record, to reduce the risk of ritual impurity due to the presence of death.</p>
<u>Boanerges</u>	<p><u>Boanerges</u> Any declamatory and vociferous preacher or orator. sons of Zebedee: James and John d. c.CE 43, in the Bible, one of the Twelve Apostles, called St. James the Greater. also "Sons of Thunder".</p>
<u>Celsus</u>	<p><u>Celsus</u> was a 2nd century Greek philosopher and opponent of Christianity. He is known to us mainly through the reputation of his literary work, <i>The True Word</i> (Account, Doctrine or Discourse), almost entirely reproduced in excerpts by Origen in his counter-polemic <i>Contra Celsum</i> of 248, 70 or 80 years after Celsus wrote.</p>
<u>Cephas</u>	<p>(see) Simon/Peter/Cephas</p>
<u>Cicero</u>	<p><u>Marcus Tullius Cicero</u> January 3, 106 BCE – December 7, 43 BCE) was a Roman philosopher, statesman, lawyer, political theorist, and Roman constitutionalist. Cicero is widely considered one of Rome's greatest orators and prose stylists. Cicero is generally perceived to be one of the most versatile minds of ancient Rome. He introduced the Romans to the chief schools of Greek philosophy and created a Latin philosophical vocabulary, distinguishing himself as a linguist, translator, and philosopher. An impressive orator and successful lawyer, Cicero probably thought his political career his most important achievement. Today, he is appreciated primarily for his humanism and philosophical and political writings. His voluminous correspondence, much of it addressed to his friend Atticus, has been especially influential, introducing the art of refined letter writing to European culture. Cornelius Nepos, the 1st-century BCE biographer of Atticus, remarked that Cicero's letters contained such a wealth of detail "concerning the inclinations of leading men, the faults of the generals, and the revolutions in the government" that their reader had little need for a history of the period. During the chaotic latter half of the first century BCE marked by civil wars and the dictatorship of Gaius Julius Caesar, Cicero championed a return to the traditional republican government. However, his career as a statesman was marked by inconsistencies and a tendency to shift his position in response to changes in the political climate. His indecision may be attributed to his sensitive and impressionable personality; he was prone to overreaction in the face of political and private change. "Would that he had been able to endure prosperity with greater self-control and adversity with more fortitude!" wrote C. Asinius Pollio.</p>
<u>Cilecia</u>	<p>In antiquity, <u>Cilicia</u> (Armenian: Greek: Κίλυ, Middle Persian: klkyy, Parthian: kylky, Turkish: Kilikya) now known as Çukurova, was a commonly used name of the south coastal region of the Anatolian peninsula, and a political entity in Roman times. Cilicia extends inland from the southeastern coast of Asia Minor (modern Turkey), due north and northeast of the island of Cyprus and comprises about a third of the land area of modern Anatolia.</p>
<u>Council of Jerusalem</u>	<p>The <u>Council of Jerusalem</u> (or <u>Apostolic Conference</u>) is a name applied subsequently to a meeting described in Acts of the Apostles chapter 15 and possibly referred to in</p>

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	<p>Paul's letter to the Galatians chapter 2. The events described there are generally dated to around the year 50 or earlier, at the latest some time before the death of James the Just in 62, and before the First Roman-Jewish War and destruction of the Second Temple in 70, both events recorded by Josephus. Paul himself described several meetings with the apostles in Jerusalem, though it is difficult to reconcile any of them fully with the account in Acts. Paul claims he "went up again to Jerusalem" (i.e., not the first time) with Barnabas and Titus "in response to a revelation", in order to "lay before them the gospel (he) proclaimed among the Gentiles" (Galatians 2:2); <i>them</i> being according to Paul "those who were supposed to be acknowledged leaders" (Galatians 2:6): James, Cephas and John. He describes this as a "private meeting" (not a public council) and notes that Titus, who was Greek, wasn't pressured to be circumcised (Galatians 2:3). However, he refers to "false believers secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us" (Galatians 2:4). Paul claims the "pillars" of the Church had no differences with him. On the contrary, they gave him the "right hand of fellowship", he bound for the mission to "the uncircumcised" and they to "the circumcised", requesting only that he remember the "poor". Whether this was the same meeting as that described in Acts is not universally agreed.</p>
<u>Cornelius</u>	<p><u>Cornelius</u> was a Roman centurion who is considered by Christians to be the first Gentile to convert to the faith, as related in Acts of the Apostles. Stationed in Caesarea, the capital of Judaea province, Cornelius is depicted in the New Testament as a God-fearing man who always prayed and was full of good works and deeds of alms. Cornelius receives a vision in which an angel of God tells him that his prayers have been heard. The angel then instructs Cornelius to send the men of his household to Joppa, where they will find Simon Peter, who is residing with a tanner by the name of Simon. The conversion of Cornelius only comes after yet another vision given to Simon Peter (Acts 10:10-16) himself; in Simon Peter's vision, he sees all manner of four-footed beasts and birds of the air being lowed from Heaven in a sheet. A voice commands Simon Peter to eat. When he objects to eating those animals that are unclean to Mosaic Law, the voice tells him not to call unclean that which God has cleansed. When Cornelius' men arrive, Simon Peter understands that the vision permits the conversion of the Gentiles. When Cornelius himself meets Simon Peter, Cornelius falls at his feet in adoration. Picking Cornelius up, Simon Peter welcomes him. After the two men share their visions, and Simon Peter tells of Jesus' ministry and the Resurrection, the Holy Spirit falls on everyone at the gathering. The Jews among the group are amazed that Cornelius and other uncircumcised should begin speaking in tongues, praising God. Thereupon Simon Peter orders that Cornelius and his followers be baptized. The controversial aspect of Gentile conversion is taken up later at the Council of Jerusalem (Acts 15), but has its roots in the concept of proselytes in the Hebrew Bible and Jewish Noahide Law.</p>
<u>Diadoche</u>	<p><u>Diadochi</u> ('successors'): name of the first generation of military and political leaders after the death of the Macedonian king and conqueror Alexander the Great in 323. To settle the question whether his empire should disintegrate or survive as a unity, and, if so, under whose rule, they fought several full-scale wars. The result, reached by 300, was a division into three large parts, which more or less coincided with Alexander's possessions in Europe, Asia, and Egypt</p>
<u>Didache</u>	<p><u>Didache</u> The Didache is the common name of a brief early Christian treatise (dated by most scholars to the late first/early second century. It is an anonymous work not</p>

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	<p>belonging to any single individual, and a pastoral manual "that reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures." The text, parts of which may have constituted the first written catechism, has three main sections dealing with Christian lessons, rituals such as baptism and eucharist, and Church organization. It was considered by some of the Church Fathers as part of the New Testament but rejected as spurious or non-canonical by others, eventually not accepted into the New Testament canon with the exception of the Ethiopian Orthodox Church "broader canon" which includes the Didascalia which is based on the Didache. The Roman Catholic Church has accepted it as part of the collection of Apostolic Fathers.</p>
<u>Epiphanius</u>	<p><u>Epiphanius</u> (ca. 310–320 – 403) was bishop of Salami and metropolitan of Cyprus at the end of the 4th century. He is considered a Church Father. He gained the reputation of a strong defender of orthodoxy. He is best known for composing a very large compendium of the heresies up to his own time, full of quotations that are often the only surviving fragments of suppressed texts, and for instigating, with Tychon (Bishop of Amathus), the genocide against the non-Christians living on Cyprus, and the destruction of most of their temples.</p>
<u>Epistemology</u>	<p><u>Epistemology</u> (from Greek "knowledge, science" , "logos") or theory of knowledge is the branch of philosophy concerned with the nature and scope (limitations) of knowledge.</p>
<u>Epistle</u>	<p>An <u>epistle</u> (Greek <i>epistolē</i>, "letter") is a writing directed or sent to a person or group of people, usually a letter and a very formal, often didactic and elegant one. The letters in the New Testament from Apostles to Christians are usually referred to as epistles. Those traditionally attributed to Paul are known as Pauline epistles and the others as "catholic" or general epistles.</p>
<u>Epistle to the Galatians</u>	<p><u>The Epistle to the Galatians</u> is a book of the New Testament. It is a letter from Paul of Tarsus to a number of early Christian communities in the Roman province of Galatia in central Anatolia (Turkey). It is principally concerned with the controversy surrounding Gentile Christians and the Mosaic Law within Early Christianity. Along with the Epistle to the Romans, it is the most theologically significant of the Pauline epistles, and has been particularly influential in Protestant thought.</p>
<u>Epistle to the Philippians</u>	<p><u>The Epistle to the Philippians</u> (or simply <u>Philippians</u>) is a book included in the New Testament of the Bible. It is a letter from St. Paul to the church of Philippi. It is one of the authentic Pauline epistles, written <i>c</i> 62.</p>
<u>Eschatology</u>	<p><u>Eschatology</u> (from the Greek <i>Eschatos</i> meaning "last" and <i>-logy</i> meaning "the study of") is a part of theology and philosophy concerned with what is believed to be the final events in the history of the world, or the ultimate destiny of humanity, commonly referred to as the end of the world. While in mysticism the phrase refers metaphorically to the end of ordinary reality and reunion with the Divine, in many traditional religions it is taught as an actual future event prophesied in sacred texts or folklore. More broadly, eschatology may encompass related concepts such as the Messiah or Messianic Age, the end time, and the end of days. The Greek word <i>αἰών</i> (aeon), meaning "century" (connotation "age"), may be translated as "end of the age (or historical period)" instead of "end of the world". The time distinction also has theological significance; while the end of time in mystical traditions relates to escaping confinement in the "given" reality,</p>

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	some religions believe and fear it to be the literal destruction of the planet (or of all living things) – with the human race surviving in some new form, ending the current "age" of existence. Most modern eschatology and apocalypticism, both religious and secular, involves the violent disruption or destruction of the world, whereas Christian and Jewish eschatologies view the end times as the consummation or perfection of God's creation of the world. For example, according to ancient Hebrew belief, life takes a linear (and not cyclical) path; the world began with God and is constantly headed toward God's final goal for creation.
<u>Essenes</u>	The <u>Essenes</u> (Greek Εσσηνοί or Εσσηαίοι) were a Jewish religious group that flourished from the 2nd century BCE to the 1st century CE. Being much fewer in number than the Pharisees and the Sadducees (the other two major sects at the time) the Essenes lived in various cities but congregated in communal life dedicated to asceticism, voluntary poverty, and abstinence from worldly pleasures, including sex. Many separate but related religious groups of that era shared similar mystic, eschatological, messianic, and ascetic beliefs. These groups are collectively referred to by various scholars as the "Essenes." The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, commonly believed to be their library. These documents include preserved multiple copies of the Hebrew Bible untouched from as early as 300 BCE until their discovery in 1946. Some scholars, however, dispute the notion that the Essenes wrote the Dead Sea Scrolls. One scholar, Rachel Elior, even argues that the group never existed.
<u>Ethnarch</u>	<u>Ethnarch</u> refers generally to political leadership over a common ethnic group or heterogeneous kingdom. The word is derived from the Greek words for "nation" and "leader".
<u>Eucharist</u>	The <u>Eucharist</u> , also called Holy Communion or The Lord's Supper and other names, is a Christian sacrament, generally considered to be a commemoration of the Last Supper, the final meal that Jesus Christ shared with his disciples before his arrest and eventual crucifixion. The consecration of bread and a cup within the rite recalls the moment at the Last Supper when Jesus gave his disciples bread, saying, "This is my body", and wine, saying, "This is my blood. There are different interpretations of the significance of the Eucharist, but "there is more of a consensus among Christians about the meaning of the Eucharist than would appear from the confessional debates over the sacramental presence, the effects of the Eucharist, and the proper auspices under which it may be celebrated." The phrase "the Eucharist" may refer not only to the rite but also to the bread and wine (or, in some Protestant denominations morally opposed to the consumption of alcohol, unfermented grape juice) used in the rite, and, in this sense, communicants may speak of "receiving the Eucharist", as well as "celebrating the Eucharist".
<u>Eusebius</u>	<u>Eusebius</u> of Caesarea (c. 263 CE – c. 339 CE) (often called Eusebius Pamphili, "Eusebius [the friend] of Pamphilus") became the bishop of Caesarea Palaestina, the capital of Judaea province, c 314. He is often referred to as the Father of Church History because of his work in recording the history of the early Christian church, especially Chronicle and Ecclesiastical History.
<u>Gaius-Caligula</u>	<u>Gaius-Caligula</u> Roman emperor who attempted to erect his statue in the Judean Temple (39-41 CE)

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<u>Galatians</u>	<u>Galatians</u> The Epistle to the Galatians is a book of the New Testament. It is a letter from Paul of Tarsus to a number of early Christian communities in the Roman province of Galatia in central Anatolia (Turkey). It is principally concerned with the controversy surrounding Gentile Christians and the Mosaic Law within Early Christianity. Along with the Epistle to the Romans, it is the most theologically significant of the Pauline epistles, and has been particularly influential in Protestant thought.
<u>Godhead</u>	<p>God, any deity, divinity, the quality of being God, Conceptions of God, Godhead (Judaism) – In Judaism, the term "Godhead" is sometimes used to refer to the unknowable aspect of God which lies beyond His actions or emanations (as it were).</p> <p>Godhead (Christianity) - In Christianity, the divinity of Trinity is sometimes referred to as the "Godhead". In some nontrinitarian sects, several divine beings are referred to collectively as "the Godhead."</p> <p>Supreme Personality of Godhead - in Gaudiya Vaishnavism, the divine person from all emanates.</p> <p>Binitarianism - the belief that the Godhead is composed of two separate beings, Father and the Son, while the Holy Spirit is the power of God and not a separate being.</p>
<u>Hagiography</u>	<u>Hagiography</u> is the study of saints. A hagiography, from Greek (h)agios "holy" or "saint" and graphē, "writing", refers literally to writings on the subject of such holy people, and specifically the biographies of ecclesiastical and secular leaders.
<u>Hasideans</u>	<u>Hasideans</u> (Hasidæans or Assideans) were a Jewish religious party which played an important role in political life only during the time of the Maccabean wars, although it had existed for quite some time previously. They are mentioned only three times in the books of the Maccabees.
<u>Hegemon</u>	<u>Hegemony</u> (leadership) (Greek:, English: [UK], [US]: first denoted the dominance ("leadership") of a Greek city-state over other city-states, then denoted the dominance of one nation over others. The political scientist Antonio Gramsci developed the former conceptions to identify the dominance of one social class over the other social classes in a society by means of cultural hegemony. Moreover, a hegemony is the type of empire, wherein, the imperial state controls the subordinate state with <i>power</i> (the perception that it <i>can</i> enforce its political goals), rather than with <i>force</i> (direct physical action to <i>compel</i> its political goals), (cf. suzerainty). In the field of international relations, the <i>hegemon</i> (leader) <i>dictates</i> the politics of the subordinate states upon whom it has hegemony via cultural imperialism — the imposition of its <i>way of life</i> , i.e. its language (as imperial <i>lingua franca</i>) and bureaucracies (social, economic, educational, governing), to make its dominance <i>formal</i> — and, so, render as <i>abstract</i> its foreign domination of the subordinate state; thus, <i>power</i> does not rest in a given person, but in <i>the way things are</i> , yet, any rebellion (social, political, economic, armed) is eliminated by the local police and military, without the hegemon's direct intervention, e.g. the Spanish and the British empires, and the united Germany (extant 1871–1945).
<u>Hegesippus</u>	<u>Hegesippus</u> (c. 110 — c. April 7, 180 AD ^[1]), was a Christian chronicler of the early Church who may have been a Jewish convert and certainly wrote against heresies of the Gnostics and of Marcion. The date of Hegesippus is insecurely fixed by the statement of Eusebius that the death and apotheosis of Antinous (130) occurred in Hegesippus'

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	lifetime and that he came to Rome under Pope St. Anicetus (Bishop of Rome, ca 175-189) and wrote in the time of Pope St. Eleuterus. Hegesippus' works are now entirely lost, save eight passages concerning Church history quoted by Eusebius who tells us that he wrote <i>Hypomnemata</i> , "Memoirs" or "Memoranda in five books, in the simplest style concerning the tradition of the Apostolic preaching. Through Eusebius Hegesippus was also known to Jerome, who is responsible for the idea that Hegesippus "wrote a history of all ecclesiastical events from the passion of our Lord down to his own period... in five volumes", which has established the <i>Hypomnemata</i> as a Church history. St. Hegesippus appealed principally to tradition as embodied in the teaching which had been handed down through the succession of bishops, thus providing for Eusebius information about the earliest bishops that otherwise would have been lost.
<u>Hermeneutics</u>	<u>Hermeneutics</u> is the study of interpretation theory. Traditional hermeneutics - which includes Biblical hermeneutics - refers to the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. Contemporary or modern hermeneutics encompasses not just issues involving the written text, but everything in the interpretative process. This includes verbal and nonverbal forms of communication as well as prior aspects that impact communication, such as presuppositions, preunderstandings, the meaning and philosophy of language, and semiotics. Philosophical hermeneutics refers primarily to Hans-Georg Gadamer's theory of knowledge as developed in <i>Truth and Method</i> . A hermeneutic (singular) refers to one particular method or strand of interpretation.
<u>Herod Antipas</u>	<u>Herod Antipas</u> (short for Antipatros) (before 20 BCE – after 39 CE) was a first century CE ruler of Galilee and Perea, who bore the title of tetrarch ("ruler of a quarter"). He is best known today for his purported role in the events that led to the executions of John the Baptist and Jesus of Nazareth, both from the accounts of these events in the New Testament and their portrayal in modern media such as film. After inheriting his territories when the kingdom of his father Herod the Great was divided upon his death in 4 BC, Antipas ruled them as a client state of the Roman Empire. He was responsible for building projects at Sepphoris and Betharamphtha, and more importantly for the construction of his capital Tiberias on the western shore of the Sea of Galilee. Named in honor of his patron, the emperor Tiberius, the city later became a center of rabbinic learning. Antipas divorced his first wife, the daughter of King Aretas IV of Nabatea, in favour of Herodias, who had formerly been married to his brother Archelaus. According to the New Testament Gospels, it was John the Baptist's condemnation of this arrangement that led Antipas to have him arrested; John was subsequently put to death. The Gospel of Luke states that when Jesus was brought before Pontius Pilate for trial, Pilate handed him over to Antipas, in whose territory Jesus had been active. However, Antipas sent him back to Pilate. The legal basis for these events, and the very historicity of Antipas' involvement in the trial, have been the subject of scholarly debate. Besides provoking his conflict with the Baptist, the tetrarch's divorce added a personal grievance to previous disputes with Aretas over territory on the border of Perea and Nabatea. The result was a war that proved disastrous for Antipas; a Roman counter-offensive was ordered by Tiberius, but abandoned upon that emperor's death in 37 AD. In 39 AD Antipas was accused by his nephew Agrippa I of conspiracy against the new Roman emperor Caligula, who sent him into exile in Gaul. Accompanied there by Herodias, he died at an unknown date.
<u>Herod the Great</u>	<u>Herod the Great</u> (74-73 BC?—4 BC), Roman-backed king of Judea (37-4 BC), portrayed as a tyrant in Christian and Jewish tradition. Herod was born in southern

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	<p>Palestine, of Arab origin on both sides. At that time the region was ruled by the Hasmonaean dynasty. In 63 BC, when Herod was about 10, Roman general Pompey the Great invaded Palestine, overthrew the Hasmonaeans, and occupied Jerusalem. Herod's father, Antipater, was a great help to the Romans, and in 47 BC was made a Roman citizen and appointed governor of Judea with the title of procurator. Herod, by then 26 years old and a Roman citizen, was made governor of Galilee. Six years later he was made <i>tetrarch</i> (king) of Galilee by Mark Antony. The following year, in 40 BC, Herod was forced to flee to Rome because of Hasmonaean opposition to his rule. The Roman Senate recognized Herod as king in 39 BC, despite Hasmonaean opposition, and gave him an army with which to make good his claim. In the year 37 BC Herod became the undisputed ruler of Judea at the age of 36. He then sought to consolidate his position with the Jews by marrying Mariamne, a princess of the Hasmonaean line. He first banished the wife he had married years before. His marriage, however, increased rather than diminished Hasmonaean hostility. Herod eventually put Mariamne to death after mischief-makers persuaded him to believe she was unfaithful. He also had his and Mariamne's two sons killed (Alexander and Archaleus) after accusing them of inciting a revolt. Herod supported Mark Antony in his power struggle with Octavian for leadership of Rome. After Antony's defeat in the naval battle of Actium in 31 BC, Herod openly admitted his support of the loser and asked the victorious Octavian to remember "not whose friend, but what a good friend" he had been. Octavian—who later became the Roman emperor Augustus—confirmed Herod as king and later enlarged Herod's territory. Thereafter Herod's political enemies were suppressed. During the years from 25 to 13 BC Palestine for the most part prospered. Herod devoted himself to a great number of architectural projects during this period, including the construction at Jerusalem, Jericho, and Caesarea of theaters, amphitheaters, and hippodromes for the Olympic Games reinstituted in honor of Augustus. To protect the Judean frontier against Arab incursions, he built or rehabilitated a chain of fortresses, which were later to prove of great value to the Jews in their insurrection against Rome. He began the rebuilding of the Temple at Jerusalem with close regard for the religious scruples of the people. Not content with adorning only his own kingdom, he also enriched many other cities, including Damascus and Antioch, and the Mediterranean island of Rhodes. Herod created a memorial to himself, known as Herodium, about 12 km (7 mi) south of Jerusalem. Built atop an artificial, cone-shaped hill, Herodium included a fortified palace, sanctuary, and mausoleum. Although the cone-shaped site of Herodium was long known to archaeologists, the tomb and sarcophagus of Herod were discovered only in 2007 by researchers from Hebrew University in Jerusalem. The final years of Herod's reign were embittered by the ceaseless and complicated political intrigues within his palace. In the course of suppressing an attempted revolt, he became involved in a quarrel with his eastern neighbors, and this quarrel brought him into disfavor with Augustus. His family relationships became more and more chaotic. He altered his will three times and finally disinherited and then executed his first-born son (by his first wife), Antipater. After an unsuccessful attempt at suicide, Herod died at Jericho in March or April of the year 4 bc. After his death Herod's kingdom was divided among three of his sons—Herod Antipas, Archelaus, and Herod Philip. According to the biblical Gospel of Matthew, 2:16, Herod tried to kill the infant Jesus by ordering the massacre of all male babies in Bethlehem after he heard from the Magi that a new king of the Jews had been born there. Although the "Massacre of the Innocents" is mentioned nowhere else, experts find the order in keeping with Herod's character. Details of his biography can be gleaned from the works of the 1st century CE Roman-Jewish historian Josephus Flavius.</p>
<u>HerodArchelaus</u>	<p><u>Herod Archelaus</u> (23 BCE – c. 18 CE) was the ethnarch of Samaria, Judea, and Edom from 4 BCE to 6 CE. He was the son of Herod the Great and Malthace, the brother of</p>

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	<p>Herod Antipas, and the half-brother of Herod Philip I. Archelaus received the kingdom of Judea by the last will of his father, though a previous will had bequeathed it to his brother Antipas. He was proclaimed king by the army, but declined to assume the title until he had submitted his claims to Caesar Augustus in Rome. Before setting out, he quelled with the utmost cruelty a sedition of the Pharisees, slaying nearly three thousand of them. In Rome he was opposed by Antipas and by many of the Jews, who feared his cruelty; but in 4 BC Augustus allotted to him the greater part of the kingdom (Samaria, Judea, and Idumea) with the title of ethnarch until 6 AD when Judaea was brought under direct Roman rule (see Census of Quirinius). He married Glaphyra, the widow of his brother Alexander, though his wife and her second husband, Juba, king of Mauretania, were alive. This violation of the Mosaic law along with Archelaus' continued cruelty roused the ire of the Jews, who complained to Augustus. Archelaus was deposed in the year 6 and banished to Vienne in Gaul; Samaria, Judea, and Idumea became the Roman province of Judaea. In the Bible, Archelaus is mentioned in the Gospel of Matthew. According to Matthew 2:13-23, Joseph, Mary and Jesus fled to Egypt to avoid the Massacre of the Innocents. When Herod the Great died, Joseph was told by an angel in a dream to return to Israel (presumably to Bethlehem). However, upon hearing that Archelaus had succeeded his father as ruler of Judaea he "was afraid to go thither" (Matthew 2:22), and was again notified in a dream to go to Galilee. This is Matthew's explanation of why Jesus was born in Bethlehem in Judea but grew up in Nazareth.</p>
<u>Herod of Chalcis</u>	<p><u>Herod of Chalcis</u> (d. 48CE), was a son of Aristobulus IV, and the grandson of Herod the Great, Roman client king of Judaea. He was the brother of Herod Agrippa I and Herodias. He was vested the rulership of Chalkis, a kingdom north of Judaea, as tetrarch. After the death of his brother, he was also given responsibility for the Temple in Jerusalem, as well as the appointment of the Temple's High Priest. Ananias was appointed by him. His first wife was his cousin, Mariamne. She bore him a son, who was also named Aristobulus, and who eventually became ruler of Chalcis. After Mariamne's death, he married his niece Berenice, with whom he had two sons, Berenicianus and Hyrcanus. After his death the kingdom was given to Herod Agrippa II.</p>
<u>Herodian siblings</u>	<p>Herod Agrippa I (4 BCE- 41CE) and Herod Antipas (4 BCE-39CE).</p>
<u>James</u>	<p><u>James the Just</u> (Hebrew: יעקב) (Greek Ιάκωβος), (died AD 62), also known as <i>James of Jerusalem</i>, <i>James Adelphotheos</i>, or <i>James, the Brother of the Lord</i>, was an important figure in Early Christianity. He is generally identified by Roman Catholics with James, son of Alphaeus and James the Less. According to the Church Fathers, he was the first Bishop of Jerusalem, the author of the Epistle of James in the New Testament, the first of the Seventy Apostles, and originator of the Apostolic Decree of Acts 15. In the Epistle to the Galatians Paul of Tarsus describes his first visit to Jerusalem where he stayed with Cephas, Peter. He is described by Josephus and the New Testament as being the brother of Jesus, and in the Liturgy of St James as "the brother of God" (<i>Adelphotheos</i>) James was called "the Just" because of his righteousness and piety. The name also helps distinguish him from other important figures in early Christianity of the same name, such as James, son of Zebedee based on New Testament descriptions, though different interpretations of his precise relationship to Jesus developed based on Christian beliefs about Mary, the mother of Jesus, who was designated Theotokos by the 431 Council of Ephesus. Although, beliefs and opinions aside, he may simply have been Jesus's literal brother, i.e. a child of Mary and Joseph ?Judas the Galillian. The English name "James" comes from the same root as the name "Jacob": the Hebrew name</p>

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	<p>"Ya'akov" יַעֲקֹב. The canonical writings of the New Testament, as well as other written sources from the Early Church, provide some insights into James' life and his role in the early church. The Gospel of John and the early portions of the Acts of the Apostles contain no mention of him. The Synoptics mention his name, but no further information. The later chapters of the Acts of the Apostles, however, provide evidence that James was an important figure in the Christian community of Jerusalem. When Peter, having miraculously escaped from prison, must flee Jerusalem due to Herod Agrippa's persecution, he asks that James be informed (Acts 12:17). When the Christians of Antioch are concerned over whether Gentile Christians need be circumcised to be saved, and they send Paul and Barnabas to confer with the Jerusalem church. James plays a prominent role in the formulation of the council's decision (Acts 15:13ff). James is the last named figure to speak, after Peter, Paul and Barnabas; he delivers what he calls his "judgment" (Acts 15:19 NIV)— the original sense is closer to "opinion". He supports them all in being against the requirement (Peter had cited his earlier revelation from God regarding Gentiles), and suggests prohibitions about eating blood as well as meat sacrificed to idols and fornication. This becomes the ruling of the Council, agreed upon by all the apostles and elders, and sent to the other churches by letter. When Paul arrives in Jerusalem to deliver the money he raised for the faithful there, it is to James that he speaks, and it is James who insists that Paul ritually cleanse himself at Herod's Temple to prove his faith and deny rumors of teaching rebellion against the Torah (Acts 21:18ff) (a charge of antinomianism). Tradition, supported by inferences in Scripture, holds that James led the Jerusalem group as its first bishop or patriarch. This is not necessarily a point against the primacy of Peter in the early Church, and subsequently Roman Catholicism. Though James and not Peter was the first bishop of that group, Roman Catholics believe the bishop of Jerusalem was not by that fact the head of the Christian church, since the leadership rested in Peter as the "Rock" and "Chief Shepherd". John Chrysostom opined: "If anyone should say, 'Why then was it James who received the See of Jerusalem?' I should reply that he [Christ] made Peter the teacher not of that See, but of the world." It has been suggested that Peter entrusted the Jerusalem community to James when he was forced to leave Jerusalem. According to the Church historian Eusebius, Clement of Alexandria in the late second century stated the following concerning the appointment of James to the Jerusalem episcopacy: "For they say that Peter and James and John after the ascension of our Saviour, as if also preferred by our Lord, strove not after honor, but chose James the Just bishop of Jerusalem." Modern historians of the early Christian churches tend to place James in the tradition of Jewish Christianity; where Paul emphasized faith over observance of Mosaic Law, which he considered a burden, an antinomian disposition, James is thought to have espoused the opposite position which is derogatively called Judaizing. One corpus commonly cited as proof of this are the <i>Recognitions</i> and <i>Homilies of Clement</i> (also known as the Clementine literature), versions of a novel that has been dated to as early as the 2nd century, where James appears as a saintly figure who is assaulted by an unnamed enemy some modern critics think may be Paul. Scholar James D. G. Dunn has proposed that Peter was the <i>bridge-man</i> (i.e. the <i>pontifex maximus</i>) between the two other "prominent leading figures": Paul and James the Just. The <i>Epistle of James</i> has been traditionally attributed to James the Just. A number of modern Biblical scholars, while admitting the Greek of this epistle is too fluent for someone whose mother tongue is Aramaic, argue that it expresses a number of his ideas, as rewritten either by a scribe, or by a follower of James the Just. Other scholars argue that the historical James could have had such fluency in Greek, and could conceivably have authored the Epistle himself. Robert Eisenman and James Tabor have set forth a thesis that James and the Nazorean Jews were marginalized by Paul and the Gentile Christians who followed him, a thesis that has been widely criticized for his recreation of the hostile skirmishes</p>
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	<p>between Judaism and Pauline Christianity, relating his reconstruction to "proto-Christian" elements of the Essenes, as represented in the Dead Sea scrolls. Some of the criticism deconstructs as Pauline apologetics, but Eisenman is equally harsh on the Nazorean Jews at Jerusalem, whom he portrays as a nationalistic, priestly and xenophobic sect of ultra-legal pietists. The pseudepigraphical <i>First Apocalypse of James</i> associated with James's name mentions many details, some of which may reflect early traditions: he is said to have authority over the twelve Apostles and the early church; this work also adds, somewhat puzzlingly, that James left Jerusalem and fled to Pella before the Roman siege of that city in 70 CE. Jesus' "brothers" — James as well as Jude, Simon and Joses — are mentioned in <i>Matthew</i> 13:55, <i>Mark</i> 6:3 and by Paul in <i>Galatians</i> 1:19. Since James' name always appears first in lists, this suggests he was the eldest among them. Even in Paul refers to James, at that time the only prominent Christian James in Jerusalem, as an Apostle, hence his identification by some with James, son of Alphaeus. In <i>Galatians</i> 1:18–19, Paul, recounting his conversion, recalls "Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." While Christians believe that Jesus was, as the Son of God, born of a virgin, defining the relationship of James the Just to Jesus requires some further investigation in accordance with the Catholic and Eastern Orthodox belief in the Perpetual Virginity of Mary, the belief that Mary's virginity continued even after Jesus' birth.</p>
John	<p>John The Gospel of John (most scholars agree on a range of c. 90–100 CE for when the gospel was written) the fourth gospel in the canon of the New Testament, traditionally ascribed to John the Evangelist. Like the three synoptic gospels, it contains an account of some of the actions and sayings of Jesus of Nazareth, but differs from them in ethos and theological emphases. The Gospel may have been written with an evangelistic purpose, primarily for Greek-speaking Jews who were not believers or to strengthen the faith of Christians. A second purpose was to counter criticisms or unorthodox beliefs of Jews, John the Baptist's followers, and those who believed Jesus was only spirit and not flesh. The Dead Sea Scrolls have suggested an early Jewish origin, "The parallels and similarities to the Essenne Scroll, Rule of the Community, in fact, are so numerous and conclusive that they seriously challenge the theory that the Gospel of John was the latest to be written and that it shows marked Greek influence." As a gospel, John is a story about the life of Jesus. The Gospel can be divided into four parts: the Prologue, the Book of Signs, the Passion narrative, and the Epilogue. The Prologue (1:1-18) is a hymn identifying Jesus as the Logos and as God. The Book of Signs (1:19 - 12) recounts Jesus' public ministry, and includes the signs worked by Jesus and some of his teachings. The Passion narrative (13-20) recounts the Last Supper (focusing on Jesus' farewell discourse), Jesus' arrest and crucifixion, his burial, and resurrection. The Epilogue (John 21) records a resurrection appearance of Jesus to the disciples in Galilee. Of the four gospels, John presents the highest Christology, describing Jesus as the Logos who was in the Arche (a Greek term for "the beginning" or "the ultimate source of all things"), teaching at length about his identity as savior, and declaring him to be God. Compared to the Synoptic Gospels, John focuses on Jesus' mission to bring the Logos ("Word", "Wisdom", "Reason" or "Rationality") to his disciples. Only in John does Jesus talk at length about himself, including a substantial amount of material Jesus shared with the disciples only. Here Jesus' public ministry consists largely of miracles not found in the Synoptics, including raising Lazarus from the dead. In John, Jesus, not his message, has become the object of veneration. Certain elements of the synoptics (such as parables, exorcisms, and possibly the Second Coming) are not found in John. Since "the higher criticism" of the 19th century, critical scholars have questioned the gospel of John as a reliable source of information about the</p>

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	historical Jesus.
<u>John Hyrcanus</u>	<u>John Hyrcanus</u> (<i>Yohanan Girhan</i>) (reigned 134 BCE - 104 BCE, died 104 BCE) was a Hasmonean (Maccabean) leader of the 2nd century BC. Apparently the name "Hyrcanus" was taken by him as a regnal name upon his accession to power. He was the son of Simon Maccabaeus and hence the nephew of Judas Maccabaeus, Jonathan Maccabaeus and their siblings, whose story is told in the deuterocanonical books of 1 Maccabees and 2 Maccabees, in the Talmud, and in Josephus. John was not present at a banquet at which his father and his two brothers were murdered, purportedly by his brother-in-law Ptolemy. He attained to his father's former offices, that of high priest and king (although some Jews never accepted any of the Hasmoneans as being legitimate kings, as they were not lineal descendants of David). His taking a Greek regnal name - "Hyrcanus" - was a significant political and cultural step away from the intransigent opposition to and rejection of Hellenistic culture which had characterised the Maccabean revolt against Seleucid rule. It reflected a more pragmatic recognition that Judea, once having attained independence, had to maintain its position among a milieu of small and large states which all shared the Hellenistic culture. All subsequent Hasmonean rulers followed suit and adopted Greek names in their turn.
<u>John the Baptist</u>	<u>John the Baptist</u> (Arabic: يحيى <i>Yaḥyá</i> or يوحنا <i>Yūḥannā</i> , Aramaic <i>Yohanoun</i> , Yochanan ben Zechariah יוחנן בן זכריה (died c 30) was a mission preacher and a major religious figure who led a movement of baptism at the Jordan River in expectation of a divine apocalypse that would restore occupied Israel by the Romans. John followed the example of previous Hebrew prophets, living austere, challenging sinful rulers, calling for repentance, and promising God's justice. Some scholars maintain that he was influenced by the Essenes, who were semi-ascetic, expected an apocalypse, and had rituals similar to baptism. John's baptism was a purification rite for repentant sinners, performed in "living water" (in this case a running river) in accord with Jewish custom. John anticipated a messianic figure who would be greater than John himself. ¹ Jesus, the central figure of Christianity, was among those whom John baptized. It has been suggested that Jesus may have been a follower of John. Herod Antipas saw John as a threat and had him executed. Jesus' own ministry followed John's, and some of Jesus' early followers had previously been followers of John. John, like Jesus, preached at a time of political, social, and religious conflict. Accounts of John in the <i>New Testament</i> are not incompatible with the account in Josephus, whose authority is respected. Here, Jesus is the one whose coming John foretold. Herod has John imprisoned for denouncing his marriage, and he is later executed. Christians commonly refer to John as the precursor or forerunner of Jesus, since in the Gospels, John announces Jesus' coming. He is also identified with the prophet Elijah, and is described as a relative of Jesus. Because Scripture described John as endowed with prenatal grace, the feast day of his birth (June 24) became celebrated more solemnly than that marking his martyrdom (August 29). Muslims also regard John as a prophet, as do Bahá'ís ¹ and Mandaeans. In art, John's head often appears on a platter because that is what Herod's stepdaughter, Salome, is said to have asked for. Another theme of Christian art is his beheading. He is also depicted as an ascetic wearing camel hair and with a staff and scroll inscribed "Ecce Agnus Dei" (Latin, "Behold the Lamb of God" — John 1:29) or bearing a book or dish with a lamb on it. In Orthodox icons, he often has angel's wings, since Mark 1:2 describes him as ἄγγελος (<i>angelos</i>) or messenger. John was executed by the Herodian Antipas.
<u>Judas son of Sepphoraeus</u>	<u>Judas son of Sepphoraeus</u> Because of Herod's poor health two rabbis, Judas son of

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	<p>Sepphoraeus and Matthias son of Margalus, incited the Jews to tear down the offensive eagle from the temple gate. Herod ordered them to be burned alive. Herod further ordered all the notable Jews of the nation to be locked in the hippodrome at Jericho, with orders that they all be killed upon his own death - so that the nation would mourn his death.</p>
<u>Koine Greek</u>	<p><u>Koine Greek</u> "common Greek", "the common dialect") is the popular form of Greek that emerged in post-classical antiquity (c.300 BC – AD 300), and marks the third period in the history of the Greek language. Other names are Alexandrian, Hellenistic, Common, or New Testament Greek. Koine Greek is important not only to the history of the Greeks for being their first common dialect and main ancestor of Demotic Greek, but it is also significant for its impact on Western Civilization as a lingua franca for the Mediterranean. Koine also was the original language of the New Testament of the Christian Bible as well as the medium for the teaching and spreading of Christianity. Koine Greek was unofficially a first or second language in the Roman Empire</p>
<u>Luke</u>	<p>The <u>Gospel of Luke</u> is a synoptic Gospel, and is the third and longest of the four canonical Gospels of the New Testament. The text narrates the life of Jesus of Nazareth. The gospel opens with the miraculous births of John the Baptist and of Jesus. Jesus, born to the Virgin Mary, has a humble birth in a stable, and is attended by shepherds. Jesus leads a ministry of preaching, exorcism, and miracles in Galilee. His divine nature is revealed to chosen disciples at the Transfiguration, after which he and his disciples travel to Jerusalem, where he stolidly accepts crucifixion according to divine plan. The resurrected Jesus appears to his disciples on Sunday and ascends bodily to heaven that evening. The author, traditionally identified as Luke the Evangelist, is characteristically concerned with social ethics, the poor, women, and other oppressed groups.^[1] Certain popular stories on these themes, such as the prodigal son and the good Samaritan, are found only in this gospel. This gospel also has a special emphasis on prayer, the activity of the Holy Spirit, and joyfulness.^[2] Donald Guthrie claimed, "it is full of superb stories and leaves the reader with a deep impression of the personality and teachings of Jesus." The author intended to write a historical account^[4] bringing out the theological significance of the history. The author's purpose was to portray Christianity as divine, respectable, law-abiding, and ternational Scholarship is in wide agreement that the author of Luke also wrote the Acts of the Apostles. Contemporary scholars conclude that Luke, like Matthew, relied on Mark for its chronology and on the sayings gospel Q for many of Jesus' teachings. Luke might also rely on independent written records. It is probably the work of a Gentile Christian, writing c 85-90.</p>
<u>Lumpen-proletariat</u>	<p><u>Lumpenproletariat</u> (a German word meaning "raggedy proletariat") is a term first defined by Karl Marx and Friedrich Engels in <i>The German Ideology</i> (1845) and later elaborated on in works by Marx. In <i>The Eighteenth Brumaire of Louis Napoleon</i> (1852), Marx refers to the lumpenproletariat as the 'refuse of all classes,' including 'swindlers, confidence tricksters, brothel-keepers, rag-and-bone merchants, beggars, and other flotsam of society.' In the <i>Eighteenth Brumaire</i>, Marx describes the <i>lumpenproletariat</i> as a 'class fraction' that constituted the political power base for Louis Bonaparte of France in 1848. In this sense, Marx argued that Bonaparte was able to place himself above the two main classes, the proletariat and bourgeoisie, by resorting to the 'lumpenproletariat' as an apparently independent base of power, while in fact advancing the material interests of the bourgeoisie.</p>
<u>Maccabees</u>	<p><u>Maccabees</u> Judea in the 2nd century BCE lay between Egypt and the Seleucid empire,</p>

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	<p>states descended from the break up of Alexander the Great's Greek empire.(See map) Since the rule of Alexander in 336-323 BCE, a process of Hellenization had spread though the near East. When Antiochus IV Epiphanes (ca. 215–164 BCE), became ruler of the Seleucid Empire in 175 BCE, Hellenizing Jews had been long-established in Judea. They had built a gymnasium, competed internationally in Greek games, "removed their marks of circumcision and repudiated the holy covenant". (1 Maccabees, i, 15. See also Antinomianism in the Books of the Maccabees). Conflict over the appointment of the High Priest and corruption contributed to the causes of the Maccabean Revolt. The High Priest in Jerusalem was Onias III. His brother Jason, who favoured the Seleucids, bribed Antiochus to make him High Priest instead. Antiochus was insensitive to the views of religious Jews and treated the High Priest as a political appointee and one from which money could be made. Menelaus (who was not even a member of the Levite priestly family), then bribed Antiochus and was appointed High Priest in place of Jason. Menelaus had Onias assassinated. His brother Lysimachus took holy vessels from the Temple, causing riots and the thief's death at the hands of the rioters. Menelaus was arrested and arraigned before Antiochus, but he bribed his way out of trouble. Jason subsequently drove out Menelaus and became High Priest again. Antiochus IV sacked the Temple and re-installed Menelaus. From this point onwards, Antiochus pursued a Hellenizing policy with zeal. This effectively meant banning traditional Jewish religious practice. In 167 BCE Jewish sacrifice was forbidden, sabbaths and feasts were banned and circumcision was outlawed. Altars to Greek gods were set up and animals prohibited to Jews were sacrificed on them. The Olympian Zeus was placed on the altar of the Temple. Possession of Jewish scriptures was made a capital offence. The king's motives are unclear. He may have been incensed at the overthrow of his appointee, Menelaus, he may have been responding to a Jewish revolt that had drawn on the Temple and the Torah for its strength, or he may have been encouraged by a group of radical Hellenizers among the Jews. After Antiochus issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who stepped forward to offer a sacrifice to an idol in Mattathias' place. He and his five sons fled to the wilderness of Judea. After Mattathias' death about one year later in 166 BCE, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Jewish collaborators, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised children and forced Jews into outlawry. The term Maccabees as used to describe the Judean's army is taken from its actual use as Judah's surname. The revolt itself involved many individual battles, in which the Maccabean forces gained infamy among the Syrian army for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Maccabee as high priest. A large Syrian army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Its commander Lysias, preoccupied with internal Syrian affairs, agreed to a political compromise that restored religious freedom. The Jewish festival of Hanukkah celebrates Judah Maccabee's victory over the Seleucids and associated events that Jews regard as miraculous.</p>
<u>Machaerus</u>	<p><u>Machaerus</u> is a fortified hilltop palace located in Jordan fifteen miles (24 km) southeast of the mouth of the Jordan river on the eastern side of the Dead Sea. It is the alleged location of the imprisonment and execution of John the Baptist.</p>

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<p><u>Mark</u></p>	<p><u>The Gospel of Mark</u> is the second of the four canonical gospels in the New Testament but is believed by most modern scholars to be the first gospel written, of the canonical gospels (c 70 CE). on which the other two synoptic gospels, Matthew and Luke, were partially based. It was written anonymously¹ but has been traditionally ascribed to Mark the Evangelist (also known as John Mark), a cousin of Barnabas. However, there are pieces of evidence that may confirm that the author of the Gospel of Mark was a disciple of Peter. The gospel narrates the life of Jesus of Nazareth from his baptism by John the Baptist to the resurrection (or to the empty tomb in the shorter recension), but it concentrates particularly on the last week of his life (chapters 11-16, the trip to Jerusalem). Its swift narrative portrays Jesus as a heroic man of action, an exorcist, a healer and miracle worker. It calls him the Son of Man, the Son of God and the Christ¹ (the Greek translation of Messiah). Two important themes of Mark are the Messianic secret and the obtuseness of the disciples. In Mark, Jesus often commands secrecy regarding aspects of his identity and certain actions. Jesus uses parables to explain his message and fulfill prophecy (4:10-12). At times, the disciples have trouble understanding the parables, but Jesus explains what they mean, in secret (4:13-20, 4:33-34). They also fail to understand the implication of the miracles that he performs before them. Following Augustine of Hippo, see also Augustinian hypothesis, the Gospel of Mark was traditionally believed by Christian churches to be based on the Gospel of Matthew, an epitome, and accordingly, it is placed after that gospel in most Bibles. However, most contemporary scholars regard it as the earliest of the canonical gospels (c 70). According to the two-source hypothesis, it was one source for material in the other synoptic gospels, Matthew and Luke.</p>
<p><u>Mattathias</u></p>	<p><u>Mattathias</u> (Hebrew: מַתִּיתְיָהוּ, Matitياهو or Matisyahu ben Yochanan HaCohen in Hebrew) was a Jewish priest whose role in the Jewish revolt against the Syrian Greeks is related in the Books of the Maccabees. Mattathias is accorded a central role in the story of Chanukah. The father of Judah and the other Maccabee leaders, Mattathias was from a rural priestly family from Modi'in. Like all fit priests, he served in the Temple in Jerusalem. He was a son of Yohannan, grandson of Simeon, the Hasmonean, and great-grandson of Asmon or Hasmonaeus, a Levite of the lineage of Joarib for being the 5th grandson of Idaiah, son of Joarib and grandson of Jachin, in turn a descendant of Phinehas, 3rd High Priest of Israel, according to Mattathias' own words in I Maccabees. After the Seleucid persecutions began, Mattathias returned to Modi'in. In 167 BC, when asked by a Seleucid Greek government representative under King Antiochus IV to offer sacrifice to the Greek gods, he not only refused to do so, but slew with his own hand the Jew who had stepped forward to do so. He then attacked the government official that required the act. Upon the edict for his arrest, he took refuge in the wilderness of Judea with his five sons, and called upon all Jews to follow him. Many responded to his call. This was the first step in the war of the Maccabees against the Seleucid Greeks, the result of which was Jewish independence, which had not been enjoyed for 400 years. The events of the war of the Maccabees form the basis for the holiday of Hanukkah, which is celebrated by Jews on the 25th of Kislev (on the Hebrew calendar, corresponding to Mid-November to Late-December on the Gregorian Calendar).</p>
<p><u>Matthew</u></p>	<p><u>Matthew</u> The date of the gospel is not precisely known. The majority of scholars date the gospel between the years 70 and 100 CE, probably no earlier than 90 CE. The Gospel of Matthew is one of the four canonical gospels in the New Testament and is a synoptic gospel. It narrates an account of the life and ministry of Jesus of Nazareth. It describes his genealogy, his miraculous birth and childhood, his baptism and temptation, his ministry of healing and preaching in Galilee, his trip to Jerusalem marked by an</p>

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	<p>incident in the Temple, and finally his crucifixion and resurrection. The resurrected Jesus commissions his Apostles to "go and make disciples of all nations." The Early Christian tradition attributes the Gospel to Matthew, one of Jesus' disciples. Beginning in the 18th century scholars have increasingly questioned that traditional view, and today most scholars agree Matthew did not write the Gospel which bears his name. Most contemporary scholars describe the author as an anonymous Christian writing towards the end of the first century. The consensus view of the contemporary New Testament scholars is that the Gospel was originally composed in Greek rather than being a translation from Aramaic or Hebrew. A majority of scholars believe today that Matthew (and Luke) used Mark's narrative of Jesus' life and death, plus the hypothetical Q document's record of Jesus' sayings while the minority argue that Matthew was the first, Luke expanded on Matthew and Mark is the conflation of Matthew and Luke. Of the four canonical gospels, Matthew is most closely aligned with first century Judaism. Matthew repeatedly stresses how Jesus fulfilled Jewish prophecies. Most scholars hold that the author was a Jewish Christian rather than a Gentile. The author arranged Jesus' teaching into five sermons: Sermon on the Mount (ch 5-7), the Mission discourse (ch 10), a collection of parables (ch 13), instructions for the community (ch 18) and finally teaching concerning the future (ch 24-25, also probably including the woes against the scribes and Pharisees in ch 23). Like the two other synoptic Gospels but in contrast with John, in Matthew Jesus talks more about the Kingdom of Heaven than himself, and teaches primarily using short parables or short sayings rather than extended speeches (as in John). Matthew's birth narrative, with the homage of the Wise Men, the flight into Egypt and the massacre of the innocents, has no parallel in other gospels and is different from Luke's corresponding account. The special commission given to Peter, found only in Matthew, has been highly influential. Matthew is also the only Gospel to mention the church (<i>ecclesia</i>). Jesus cites its authority and calls on his disciples to practice forgiveness (ch. 18). With its integration of Mark's narrative with Jesus' teachings and its emphasis on the church, Matthew was the most popular Gospel when they circulated separately. Matthew has a rhythmical and often poetical prose. Of the Synoptics, it is the Gospel best suited for public reading, and it has probably always been the best-known of them. Matthew includes a large amount of material containing teachings of Jesus; its Sermon on the Mount is widely respected and referred to, even by non-Christians. It is also distinguished by its widespread use of proof texts based on the Old Testament, anti-Jewish statements and harsh comments on Judgment.</p>
<u>Millenarianism</u>	<p><u>Millenarianism</u> (also millenarism) is the belief by a religious, social, or political group or movement in a coming major transformation of society after which all things will be changed in a positive (or sometimes negative or ambiguous) direction. Millennialism is a specific form of millenarianism based on a one-thousand year cycle, especially significant for Christianity.</p>
<u>Nomocracy</u>	<p><u>Nomocracy</u> A nomocracy is a government which is ruled by law. That is, a government under the sovereignty of rational laws and civic right as opposed to one under theocratic systems of government. In a nomocracy, ultimate and final authority (sovereignty) exists in the law.</p>
<u>Numin</u>	<p><u>Numin</u> ("presence", plural <i>numina</i>) is a Latin term for the power of either a deity or a spirit that is present in places and objects, in the Roman religion. The many names for Italic gods may obscure this sense of a <i>numinous presence</i> in all the seemingly mundane actions of the natural world. The word was also used for the imperial cult of ancient Rome, to refer to the guardian-spirit, 'godhead' or divine power of a living emperor—in</p>

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	<p>other words, a means of worshiping a living emperor without literally calling him a god (which was a problem under the Roman system). The word <i>numen</i> is also used by sociologists to refer to the idea of magical power residing in an object, particularly when writing about ideas in the western tradition. When used in this sense, <i>numen</i> is nearly synonymous with <i>mana</i>. However, some authors reserve use of <i>mana</i> for ideas about magic from Polynesia and southeast Asia. Etymologically the Latin word <i>numen</i> originally and literally meant "nodding". It has the sense of inherent vitality and presiding, and was also associated with the terms for "command" or "divine majesty". The importance of nodding, in relation to commands and divine majesty, stems from the belief that Jupiter, the king and ruler of the gods of Olympus in Roman mythology, when he made a final and unquestionable decision, nodded his head, thereby enacting his ruling. Due to its use as a central term in Roman religion, <i>Numen</i> is also the name of one of most important academic journals in the field of History of Religions.</p>
<u>Oikoumene</u>	<p><u>Oikoumene</u>, from the Greek, meaning "I inhabit". Reconstruction of the Oikoumene is (the inhabited world) designated as the Ancient Map by Herodotus circa 450 BC. In Alexander the Great's Hellenistic Age, Oikoumene refers to the part of the earth that is inhabited by all men or only a subset of men. Often it is referred to the lands inhabited by the Greeks, excluding the lands inhabited by the Barbarians. In the Koine Greek of the Roman Empire and the New Testament, oikoumene literally means the world, however it was generally understood to mean the Roman world. [It is of interest to note that at the time, the "Roman Diaspora" contained 3.5 million Jews¹, many of whom were proselytes (Syro-Canaanites, Greeks, Arabs, Romans, Gauls, Spaniards, Cyrenes, Carthagians, and Babylonians). Palestine at the time was made up of a majority of 3 million Jews, many of whom were local proselytes from local pagan and gentile members. Jewish proselytising was a common event in the Oikoumene.]</p> <p>1. J. Klausner, From Jesus to Paul (London: Allen & Unwin, Ltd 1942), p33</p>
<u>Origen</u>	<p><u>Origen Adamantius</u>, c.185 CE–254 CE was an early Christian scholar, theologian, and one of the most distinguished of the early fathers of the Christian Church. According to tradition, he is held to have been an Egyptian who taught in Alexandria, reviving the Catechetical School of Alexandria where Clement of Alexandria had taught. The patriarch of Alexandria at first supported Origen but later expelled him for being ordained without the patriarch's permission. He relocated to Caesarea Maritima and died there after being tortured during a persecution. Using his knowledge of Hebrew, he produced a corrected Septuagint. He wrote commentaries on all the books of the Bible. In <i>De principiis</i> (<i>On First Principles</i>), he articulated the first philosophical exposition of Christian doctrine. He interpreted scripture allegorically and showed himself to be a Neo-Pythagorean, and Neo-Platonist. Like Plotinus, he wrote that the soul passes through successive stages of incarnation before eventually reaching God. He imagined even demons being reunited with God. For Origen, God was the First Principle, and Christ, the Logos, was subordinate to him. His views of a hierarchical structure in the Trinity, the temporality of matter, "the fabulous preexistence of souls," and "the monstrous restoration which follows from it" were declared anathema in the 6th century.</p>
<u>Parable of the Sower</u>	<p><u>Parable of the Sower</u> is a parable of Jesus according to all of the Synoptic Gospels (at Mark 4:1-20, Matthew 13:1-23, and Luke 8:1-15) as well as in the non-canonical Gospel of Thomas (Thomas 9). In the parable, a sower dropped seed on the path, on rocky ground, and among thorns, and the seed was lost; but when seed fell on good earth, it grew, yielding thirty, sixty, and a hundredfold.</p>

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<u>Parousia</u>	<u>Parousia</u> in Christian theology, the Second Coming is the anticipated return of Jesus from Heaven to earth, an event to fulfill aspects of Messianic prophecy, such as the general resurrection of the dead, the Last Judgment of the dead and the living and the full establishment of the Kingdom of God on Earth (also called the "Reign of God"), including the Messianic Age. Views about the nature of this return vary among Christian denominations. The original Greek of the New Testament uses the term <i>parousia</i> (παρουσία from the Greek literal meaning of parousia: presence or arrival, derived from 'para-': beside, beyond, and 'ousia': substance) the "appearance and subsequent presence with" (in the ancient world referring to official visits by royalty). The <i>Second Coming</i> is also referred to as the <i>Second Advent</i> , from the Latin term "adventus", for "coming". Teachings about the last days comprise Christian eschatology.
<u>Pella</u>	<u>Pella</u> Pella, Jordan, known in Arabic as <i>Tabaqat Fahl</i> , is a village and the site of ancient ruins in northwestern Jordan. Pella is located in the Jordan valley some 78 miles north of Amman, and the site has been continuously occupied since Neolithic times. First mentioned in the 19th century BCE in Egyptian inscriptions, its name was Hellenised to Pella, perhaps to honour Alexander the Great's birthplace. The Roman city, of which some spectacular ruins remain, supplanted the Hellenistic city. During this period Pella was one of the cities making up the Decapolis. The Decapolis were twelve (despite the name) cities in Israel, Jordan and southern Syria which were centres of Greco-Roman culture. The city was the site of one of Christianity's earliest churches. According to Eusebius of Caesarea it was (<i>allegedly and controversially</i>) a refuge for Jerusalem Christians in the 1st century AD who were fleeing the Great Jewish Revolt. It is half an hour's drive from Irbid in northern Jordan. The city proper was destroyed by earthquake in 749. A small village remains in the area. Only small portions of the ruins have been excavated. The University of Sydney and the Jordanian Department of Antiquities have been conducting excavations at Pella since 1979. In recent years the focus has been on the site's Bronze Age and Iron Age temples and administrative buildings which were first exposed in 1994. Further archaeological work by the University is planned for early 2009.
<u>Pentecost</u>	<u>Pentecost</u> is one of the prominent feasts in the Christian liturgical year, celebrated on the 49th day (7 weeks) after Easter Sunday - or the 50th day inclusively, hence its name. Pentecost falls on the tenth day after Ascension Thursday. Historically and symbolically related to the Jewish harvest festival of Shavuot or the day, fifty days after the Exodus, on which God gave the Ten Commandments at Mount Sinai, Pentecost now also commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus as described in the Book of Acts, Chapter 2 in the New Testament. Pentecost is also called Whitsun, Whitsunday, Whit Sunday, Whitsuntide or Whitty Sunday, especially in the United Kingdom. King Arthur gathered all his knights at the round table for a feast and a quest on Pentecost.
<u>Petronius</u>	<u>Petronius</u> Gaius Petronius Arbiter (ca. 27–66) was a Roman courtier during the reign of Nero. He is speculated to be the author of the <i>Satyricon</i> , a satirical novel believed to have been written during the Neronian age.
<u>Pharisees,</u>	The word <u>Pharisees</u> (lat. <i>pharisæus</i> , -i) comes from the Hebrew פרושים <i>perushim</i> from פרוש <i>parush</i> , meaning "separated". The Pharisees were, depending on the time, a political party, a social movement, and a school of thought among Jews that flourished during the Second Temple Era (536 BCE–70 CE). After the destruction of the Second Temple, the Pharisaic sect was re-established as Rabbinic Judaism — which ultimately

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	produced normative, traditional Judaism, the basis for all contemporary forms of Judaism (with the possible exception of the Karaites).
<u>Philo</u>	<u>Philo</u> (20 BC - AD 50), known also as Philo of Alexandria, Philo Judaeus, Philo Judaeus of Alexandria, Yedidia and Philo the Jew, was a Hellenistic Jewish philosopher born in Alexandria, Egypt. Philo used allegory to fuse and harmonize Greek philosophy and Judaism. His method followed the practices of both Jewish exegesis and Stoic philosophy. "The sophists of literalness," as he calls them, "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Philo's works were enthusiastically received by the Early Christians, some of whom saw in him a cryptic Christian. His concept of the Logos as God's creative principle apparently influenced early Christology. To him Logos was God's "blueprint for the world", a governing plan. Arguments have been put forth that Philo is actually the founder of Christianity by virtue of his combination of Jewish theological ideas and those present in the Greek mystery religions, a combination of which would appear much like Christianity. Whatever the followers of Jesus were like before Philo's writings became well known, it's possible they seized upon his precepts and incorporated them into the letters that became the New Testament. The few biographical details concerning Philo are found in his own works, especially in <i>Legatio ad Gaium</i> ("embassy to Gaius"), and in Josephus. The only event in his life that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome as the result of civil strife between the Alexandrian Jewish and Hellenized communities. This occurred in the year 40 CE. While a contemporary of Jesus, Philo does not mention Jesus in his writings.
<u>Polis</u>	<u>Polis</u> ancient Greek city-state: a city-state in ancient Greece, typical of Greek political organization from 800 to 400 bc ,government using city-states: the city-state form of government.
<u>Philippians</u>	See Epistle to the Philippians.
<u>Pontius Pilate</u>	<u>Pontius Pilate</u> was the Prefect of the Roman Empire's Judaea Province from the year AD 26 until AD 36. Typically referenced as the sixth Procurator of Judea, he is best known as the judge at Jesus' trial and the man who ordered his crucifixion, according to the Bible. Pilate appears in all four canonical Christian Gospels. Mark, depicting Jesus as innocent of plotting against Rome, portrays Pilate as extremely reluctant to execute Jesus, blaming the Jewish hierarchy for his death. In Matthew, Pilate washes his hands of Jesus and reluctantly sends him to his death. In Luke, Pilate not only agrees that Jesus did not conspire against Rome, but Herod Antipas, the tetrarch, also finds nothing treasonous in Jesus' actions. In John, Jesus' claim to be the Son of Man or the Messiah to Pilate or to the Sanhedrin is not portrayed. Pilate's biographical details before and after his appointment to Judaea are unknown, but have been supplied by tradition, which include the detail that his wife's name was Claudia (she is canonized as a saint in the Greek Orthodox Church) and competing legends of his birthplace.
<u>Presbyters .</u>	<u>Presbyters</u> Presbyter in the New Testament refers to a leader in local Christian congregations, then a synonym of <i>episkopos</i> (which has now come to mean <i>bishop</i>). In modern usage, it is distinct from <i>bishop</i> and synonymous with <i>priest</i> , <i>pastor</i> , <i>elder</i> , or <i>minister</i> in various Christian denominations.
<u>Principate</u>	<u>The Principate</u> is the first period of the Roman Empire, extending from the beginning

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	<p>of the reign of Caesar Augustus to the Crisis of the Third Century, after which it was replaced with the Dominate. The Principate is characterized by a concerted effort on the part of the Emperors to preserve the illusion of the formal continuance of the Roman Republic. It is etymologically derived from the Latin word <i>princeps</i>, meaning <i>chief</i> or <i>first</i>, the political regime dominated by such a political leader, whether or not he is formally head of state and/or head of government; this reflects the Principate Emperors' assertion that they were merely "first among equals" among the citizens of Rome. In practice, the Principate was a period of enlightened absolutism, with occasional forays into quasi-constitutional monarchy; Emperors tended not to flaunt their power and usually respected the rights of citizens (although they never let this fact bind them).</p>
<u>Ptolemais</u>	<p><u>Ptolemais</u> <u>Ptolemais</u> is the ancient name for the cities of:</p> <p>Ptolemaida (Greece) - named for the Macedonian Ptolemy who became Ptolemy I Soter</p> <p>Acre (Israel) - named for the Macedonian Ptolemy who became Ptolemy I Soter</p> <p>Ptolemais Hermiou (Egypt) - Greek colony established by Ptolemy I Soter.</p>
<u>Q document</u>	<p><u>Q document or Q</u> (from the German <i>Quelle</i>, "source") is a postulated lost textual source for the Gospel of Matthew and Gospel of Luke. It is a theoretical collection of Jesus' sayings, written in Greek. Although many scholars believe that "Q" was a real document, no actual document or fragment has been found.</p>
<u>Sacerdotal</u>	<p><u>Sacerdotal</u> A sacerdotal state is a state whose head of state is also an ecclesiastical leader designated by a religious body. An example of this kind of state is the Vatican City, whose head of state is the Pope of the Catholic Church. In the past it was common for bishops to assume civil as well as clerical power and rule as Prince-Bishops.</p>
<u>Saddok</u>	<p><u>Saddok</u> Judas the Galilean and <u>Saddok</u> the Pharisee lead a revolt against the census initiated by Roman prefect Coponius. 26 CE: (Ant.18.55-59; War 2.169-174, Josephus); Zealot's tax revolt. It is interesting to note that Judah apparently had a false prophet by the name of Saddok.</p>
<u>Samaritans</u>	<p><u>Samaritans</u> (Hebrew: שומרונים <i>Shomronim</i>, Arabic: السامريون <i>as-Saamariyun</i>) are an ethnoreligious group of the Levant. Religiously, they are the adherents to Samaritanism, a parallel but separate religion to Judaism or any of its historical forms. Based on the Samaritan Torah, Samaritans claim their worship is the true religion of the ancient Israelites prior to the Babylonian Exile, preserved by those who remained in the Land of Israel, as opposed to Judaism, which they assert is a related but altered and amended religion brought back by the exiled returnees. Ancestrally, they claim descent from a group of Israelite inhabitants who have connections to ancient Samaria from the beginning of the Babylonian Exile up to the beginning of the Common Era. The Samaritans, however, derive their name not from this geographical designation, but rather from the Hebrew term שְׁמֶרֶת (Šāmēret, "Keepers [of the Law]"). In the Talmud, a central post-exilic religious text of Judaism, their claim of ancestral origin is disputed, and in those texts they are called <i>Kuthim</i> (Hebrew: כּוּתִּים), allegedly from the ancient city of Kutha, geographically located in what is today Iraq. Modern genetics has suggested some truth to both the claims of the Samaritans and Jewish accounts in the Talmud. Although historically they were a large community — up to more than a million in late Roman times, then gradually reduced to several tens of thousands up to a</p>

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	<p>few centuries ago — their unprecedented demographic shrinkage has been a result of various historical events, including most notably a revolt against Byzantine Christian rulers leading to a violent and death-tolled quelling in 529 CE, and a mass forced conversion to Islam in the Early Muslim period of Palestine. According to their tally, as of November 1, 2007, there were 712 Samaritans living almost exclusively in two localities, one in Kiryat Luza on Mount Gerizim near the city of Nablus (Shechem) in the Palestinian territories' West Bank, and the other in the Israeli city of Holon. There are, however, followers of various backgrounds adhering to Samaritan traditions outside of Israel/Palestine (especially in the United States) which are not dealt with in this article. With the revival of Hebrew as a spoken language by Jewish immigrants to pre-state Israel, and its growth and officialization following the establishment of the state, most Samaritans today speak Modern Hebrew, especially in Israel. As with their counterpart Muslim, Christian, Druze and other Palestinian religious communities, the most recent spoken mother tongue of the Samaritans was Arabic, and it still is for those in the West Bank city of Nablus. For liturgical purposes, Samaritan Hebrew, Samaritan Aramaic, and Samaritan Arabic are used, all of which are written in the Samaritan alphabet, a variant of the Old Hebrew alphabet, distinct from the so-called <i>square script</i> "Hebrew alphabet" of Jews and Judaism, which is a stylized form of the Aramaic alphabet. Hebrew, and later Aramaic, were languages in use by the Israelites of Judea prior to the Roman exile, and beyond.</p>
<u>Sepphoraeus</u>	<p><u>Sepphoraeus</u> Because of Herod's poor health two rabbis, Judas son of Sepphoraeus and Matthias son of Margalus, incited the Jews to tear down the offensive eagle from the temple gate. Herod ordered them to be burned alive. Herod further ordered all the notable Jews of the nation to be locked in the hippodrome at Jericho, with orders that they all be killed upon his own death - so that the nation would mourn his death.</p>
<u>Sicarii</u>	<p><u>Sicarii</u> Sicarii (Latin plural of Sicarius 'dagger-' or later contract- killer) is a term applied, in the decades immediately preceding the destruction of Jerusalem in 70 CE, (probably) to an extremist splinter group to the Jewish Zealots, (or insurgents) who attempted to expel the Romans and their partisans from Judea. The Sicarii resorted to terror to obtain their objective. Under their cloaks they concealed <i>sicae</i>, or small daggers, from which they received their name. At popular assemblies, particularly during the pilgrimage to the Temple Mount, they stabbed their enemies (Romans or Roman sympathizers, Herodians, and wealthy Jews comfortable with Roman rule), lamenting ostentatiously after the deed to blend into the crowd to escape detection. Literally, Sicarii meant "dagger-men". The victims of the Sicarii included Jonathan the High Priest, though it is possible that his murder was orchestrated by the Roman governor Felix. Some of their murders were met with severe retaliation by the Romans on the entire Jewish population of the country. On some occasions, they could be bribed to spare their intended victims. If the narrative of Barabbas is not an invention to create a parable, even convicted Sicarii were occasionally released on promising to spare their opponents, though there is no evidence for this practice outside the Gospels, which are largely in accord on this point. Once, Josephus relates, after kidnapping the secretary of Eleazar, governor of the Temple precincts, they agreed to release him in exchange for ten of their captured comrades. At the beginning of the Jewish Revolt (66), the Sicarii, and (possibly) Zealot helpers (Josephus differentiated between the two but did not (in depth) explain the main differences), gained access to Jerusalem and committed a series of atrocities, in order to force the population to war. In one account, given in the Talmud, they destroyed the city's food supply, so that the people would be forced to fight against the Roman siege instead of negotiating peace. Their leaders, including</p>

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	<p>Menahem ben Jair, Eleazar ben Ya'ir, and Bar Giora, were important figures in the war, and Eleazar ben Ya'ir eventually succeeded in escaping the Roman onslaught. Together with a small group of followers, he made his way to the abandoned fortress of Masada, where he continued his resistance to the Romans until 73, when the Romans took the fortress and found that most of its defenders had committed suicide rather than surrender. In Josephus' <i>Jewish War</i> (vii), after the fall of the Temple in 70 CE, the <i>sicarii</i> became the dominant revolutionary Jewish party, scattered abroad. Josephus particularly associates them with the mass suicide at Masada in 73 and to the subsequent refusal "to submit to the taxation census when Cyrenius was sent to Judea to make one" (Josephus) as part of their religious and political scheme as resistance fighters.</p>
<u>Simon/ Peter/ Cephas</u>	<p><u>Simon/ Peter/Cephas</u> Saint Peter (Greek: <i>Pétros</i> "Rock", <i>Kephas</i> in Hellenized Aramaic) (c.1–AD 64) was a leader of the early Christian church, who features prominently in the New Testament Gospels and the Acts of the Apostles. According to Biblical accounts, he was one of Twelve Apostles, chosen by Jesus from his first disciples. He was a Galilean fisherman assigned a leadership role by Jesus (Matthew 16:18), and was with Jesus during events witnessed by only a few apostles, such as the Transfiguration. Early Christian writers provided more details about his life. Catholic tradition claims that he was the first Pope, the author of two canonical epistles, and a martyr under Nero, crucified head down, and buried in Rome. His memoirs are traditionally cited as the source of the Gospel of Mark.</p>
<u>Sitz im Leben</u>	<p>In Biblical criticism, <i>Sitz im Leben</i> is a German phrase roughly translating to "setting in life". The term originated with the German Protestant theologian Hermann Gunkel. At its simplest, it describes what occasions certain passages in the Bible were written for, and is often called the "genres" of the Bible. Simple examples of <i>Sitz im Leben</i> include the classification of material into letters, poems of lament, parables, psalms, and songs. However, <i>Sitz im Leben</i> can also involve many other considerations; who the speaker of a passage was, their role in life, the nature of their audience, and so on. Taken out of its original context, the original meaning of a passage is often lost. So for example, a psalm may have its <i>Sitz</i> in the ritual of the temple cult, or as an artistic votive offering, or in the sense of injustice arising from a power structure in Jerusalem society.</p>
<u>Soteriology</u>	<p><u>Soteriology</u> is the branch of theology that deals with salvation. It is derived from the Greek <i>sōtērion</i> "salvation" (from <i>sōtēr</i> "savior, preserver") + English -logy. The term itself can be used to refer to any kind of religion, and no savior figure or figures are required. Soteriology is a key factor that distinguishes religion from philosophy.</p>
<u>Stephen</u>	<p><u>Stephen</u> (Koine Greek: Στέφανος, <i>Stephanos</i>), known as the <i>Protomartyr</i> of Christianity, is venerated as a saint in the Roman Catholic and Eastern Orthodox Churches. Stephen means "wreath" or "crown" in Greek. He was one of the first in the early Church to bear the title Archdeacon. Acts tells the story of how Stephen was tried by the Sanhedrin for blasphemy against Moses and God (Acts 6:11) and speaking against the Temple and the Law (Acts 6:13-14) (see also Antinomianism) and was then stoned to death (c. A.D. 34–35) by an infuriated mob encouraged by Saul of Tarsus, the future Saint Paul: "And Saul entirely approved of putting him to death" (8:1). [2]. Stephen's final speech is presented as making an accusation against the Jews of continuing to persecute prophets who spoke out against their sins:"Which one of the Prophets did your fathers not persecute, and they killed the ones who prophesied the coming of the Just One, of whom now, too, you have become betrayers and murderers." (7:52) Saint Stephen's name is simply derived from the Greek <i>Stephanos</i>, meaning</p>

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	"crown", which translated into Aramaic as <i>Kelil</i> . Saint Stephen is traditionally invested with a <i>crown of martyrdom</i> for Christianity and is often depicted in art with three stones and the martyrs' palm. In Eastern Christian iconography he is shown as a young beardless man with a tonsure, wearing a deacon's vestments, and often holding a miniature church building and a censer.
<u>Super-Apostles</u>	John the Baptist, James, and Peter.
<u>Suzerains</u>	<u>Suzerains</u> - controlling nation: a nation that controls a dependent nation's international affairs but otherwise allows it to control its internal affairs.
<u>Tetrarchy</u>	The term <u>Tetrarchy</u> (Greek: "leadership of four [people]") describes any system of government where power is divided among four individuals, but usually refers to the tetrarchy instituted by Roman Emperor Diocletian in 293 CE, marking the end of the Crisis of the Third Century and the recovery of the Roman Empire. This Tetrarchy lasted until c.313 CE, when internecine conflict eliminated most of the claimants to power, leaving Constantine in the West and Licinius in the East.
<u>Theophilus of Antioch</u>	<u>Theophilus, Patriarch of Antioch</u> , succeeded Eros c. 169, and was succeeded by Maximus I c.183, according to Henry Fynes Clinton, but these dates are only approximations. His death probably occurred between 183 - 185. We gather from his writings (the only remaining being his apology to Autolycus) that he was born a pagan, not far from the Tigris and Euphrates, and was led to embrace Christianity by studying the Holy Scriptures, especially the prophetic books. He makes no reference to his office in his existing writings, nor is any other fact in his life recorded. Eusebius, however, speaks of the zeal which he and the other chief shepherds displayed in driving away the heretics who were attacking Christ's flock, with special mention of his work against Marcion. He made contributions to the departments of Christian literature, polemics, exegetics, and apologetics. William anday ^l describes him as "one of the precursors of that group of writers who, from Irenaeus to Cyprian, not only break the obscurity which rests on the earliest history of the Christian church, but alike in the East and in the West carry it to the front in literary eminence, and distance all their heathen contemporaries".
<u>Tiberias</u>	<u>Tiberias</u> one of Herod the Great's three sons who divided up Palestine after their father's death. Also the city named <u>Tiberias</u> in honor of the Roman <u>Emperor</u> Tiberius.
<u>TiberiusAlexander</u>	sometimes known as <u>Tiberius Julius Alexander Minor</u> (<i>Minor</i> Latin the <i>for younger</i> , <i>fl.</i> 1st century) was an equestrian governor and general in the Roman Empire. Born into a wealthy Jewish family of Alexandria (nephew of Philo) but abandoning or neglecting the Jewish religion, he rose to become procurator of Judea (c. 46 – 48) under Claudius. While Prefect of Egypt (66 – 69), he employed his legions against the Alexandrian Jews in a brutal response to ethnic violence, and was instrumental in the Emperor Vespasian's rise to power. In 70, he participated in the Siege of Jerusalem as Titus' second-in-command.
<u>Vitellius</u>	<u>Aulus Vitellius Germanicus</u> , born Aulus Vitellius and commonly known as Vitellius (24 September 15 – 22 December 69), was a Roman Emperor who reigned from 16 April 69 to 22 December of the same year. Vitellius acceded to this position following the quick succession of the previous emperors Galba and Otho, in a year of civil war known as the Year of the Four Emperors. Vitellius was the first to add the honorific

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	cognomen Germanicus to his name instead of Caesar upon his accession; the latter name had fallen into disrepute in many quarters because of the actions of Nero. His claim to the throne was soon challenged by legions stationed in the Eastern provinces, who proclaimed their commander Vespasian emperor in his place. War ensued, leading to a crushing defeat for Vitellius at the Second Battle of Bedriacum. When he realised his support was wavering, Vitellius prepared to abdicate in favour of Vespasian, but was executed in Rome by Flavian forces on December 22 of 69.
<u>Weltanschauung</u>	<u>Weltanschauung</u> A world view (or worldview) is a term calqued from the German word <i>Weltanschauung</i> meaning a "look onto the world." It implies a concept fundamental to German philosophy and epistemology and refers to a wide world perception. Additionally, it refers to the framework of ideas and beliefs through which an individual interprets the world and interacts in it. The German word is also in wide use in English, as well as the translated form world outlook.
<u>Zebedee</u>	In the Bible, <u>Zebedee</u> was a Hebrew fisherman, the husband of Salome, and the father of James (not the brother of Jesus) and John, two of the Apostles of Jesus.
<u>Zechariah</u>	<u>Zechariah</u> According to the Gospel of Luke, Zechariah (father of <i>John the Baptist</i>) was a Jewish Priest and Pharisee of the line of Abijah, during the reign of King Herod the Great, and husband of Elizabeth, a woman from the priestly family of Aaron. The parentage of John the Baptist is not recorded in the other Gospels. The evangelist states that both the parents were righteous before God, since they were blameless in observing the commandments and ordinances of the Lord. When the events related in Luke commenced, their marriage was still childless, because Elizabeth was barren and, like her husband, was advanced in years (Luke 1:5-7). The duties at the temple in Jerusalem alternated between each of the families that had descended from those appointed by King David (1 Chronicles 23:1-19). The offering of incense was one of the most solemn parts of the daily worship and, owing to the large number of eligible priests, no priest could hope to perform the task more than once during his lifetime. Luke states that during the week when it was the duty of his family to serve at the temple in Jerusalem, the lot for performing the incense offering had fallen to Zechariah. The Gospel of Luke states that while Zechariah ministered at the golden altar of incense, an angel of God announced to him that his wife would give birth to a son, whom he was to name John, and that this son would be the forerunner of the long-expected Messiah (Luke 1:12-17). Citing their advanced age, Zechariah asked with disbelief for a sign whereby he would know the truth of this prophecy. In reply, the angel identified himself as the Archangel Gabriel, sent especially by God to make this announcement, and added that because of Zechariah's doubt he would be struck dumb and <i>not able to speak until the day that these things happen</i> . Consequently, when Zechariah went out to the waiting worshippers in the temple's outer courts, he was unable to pronounce the customary blessing (Luke 1:18-22). On his return home Elizabeth duly conceived. During Elizabeth's pregnancy, her cousin Mary was visited by the angel Gabriel, overshadowed by the Holy Spirit and -- though still a virgin -- became pregnant with Jesus. Mary then travelled to visit her cousin Elizabeth to share the good news of Mary's expected child and discovered that her much older cousin was also expecting the birth of a son (Luke 1:23-45). Eight days after Elizabeth gave birth, when their son was to be circumcised according to Jewish tradition, their family members and neighbours assumed that he was to be named after his father, as was the custom. Elizabeth, however, insisted that his name was to be John; so the family then questioned her husband. As soon as Zechariah had written on a writing tablet: <i>His name is John</i> , he regained the power of speech, and praised God with

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	a prophecy known as the <i>Benedictus</i> (Luke 1:57-79). The child grew up and <i>became strong in spirit</i> , but remained in the desert of Judaea until he assumed the ministry that was to earn him the name <i>John the Baptist</i> (or <i>Baptizer</i>)
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1. J. Klausner, From Jesus to Paul (London: Allen & Unwin, Ltd.)
J. Klausner, Jesus of Nazareth, His Life, Times and Teaching (New York: Menorah Publishing Company, Inc., 1979)
S.G.F. Brandon, Jesus and the Zealots (New York: Charles Scribner's Sons, 1967)
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Appendices

Appendix 1: Maps

- *Judaea in New Testament Times*
- *Ancient Palestine*
- *Maccabean Map*
- *The Temple*
- *Oikoumene - Roman Empire at the time of the New Testament*

Judaea in New Testament Times



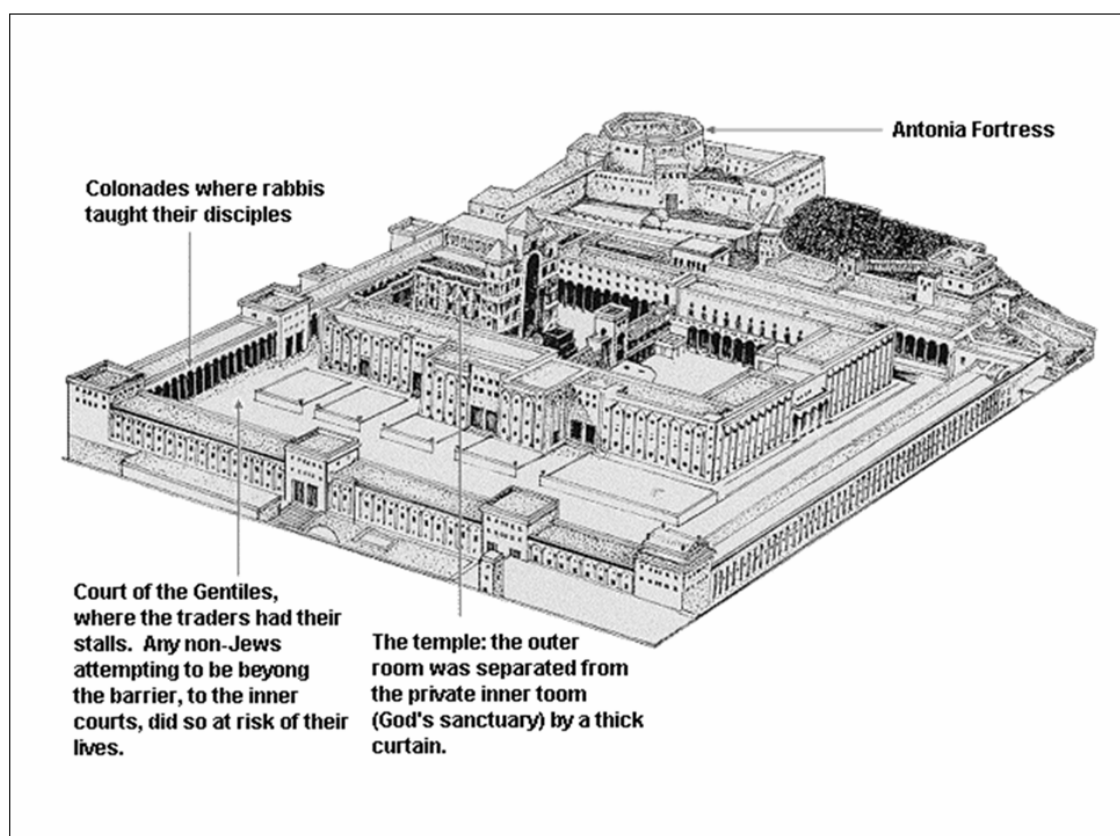
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Maccabean Map



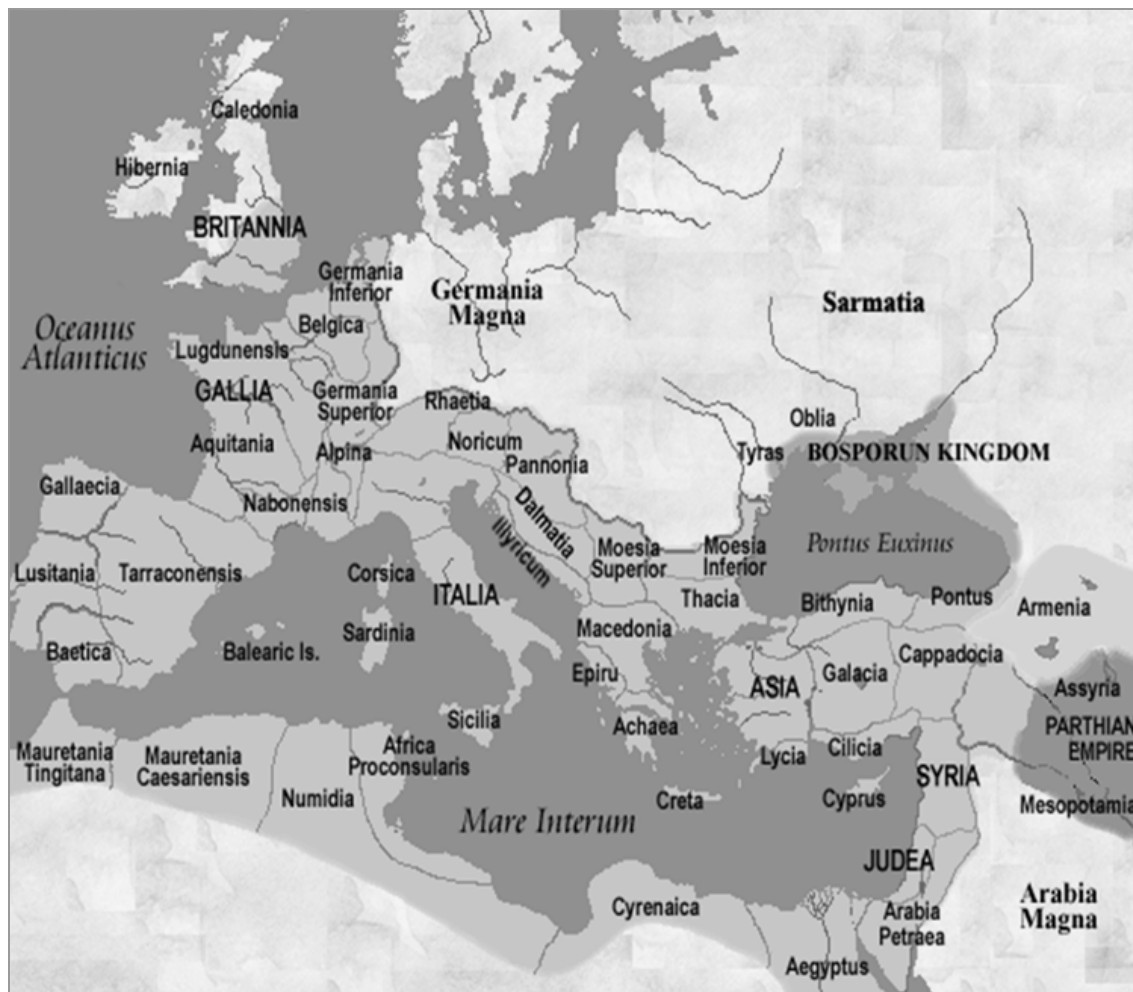
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The Temple



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Oikoumene - Roman Empire at the time of the New Testament



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Appendix 2: Hellenistic Rulers- Jewish Rulers¹

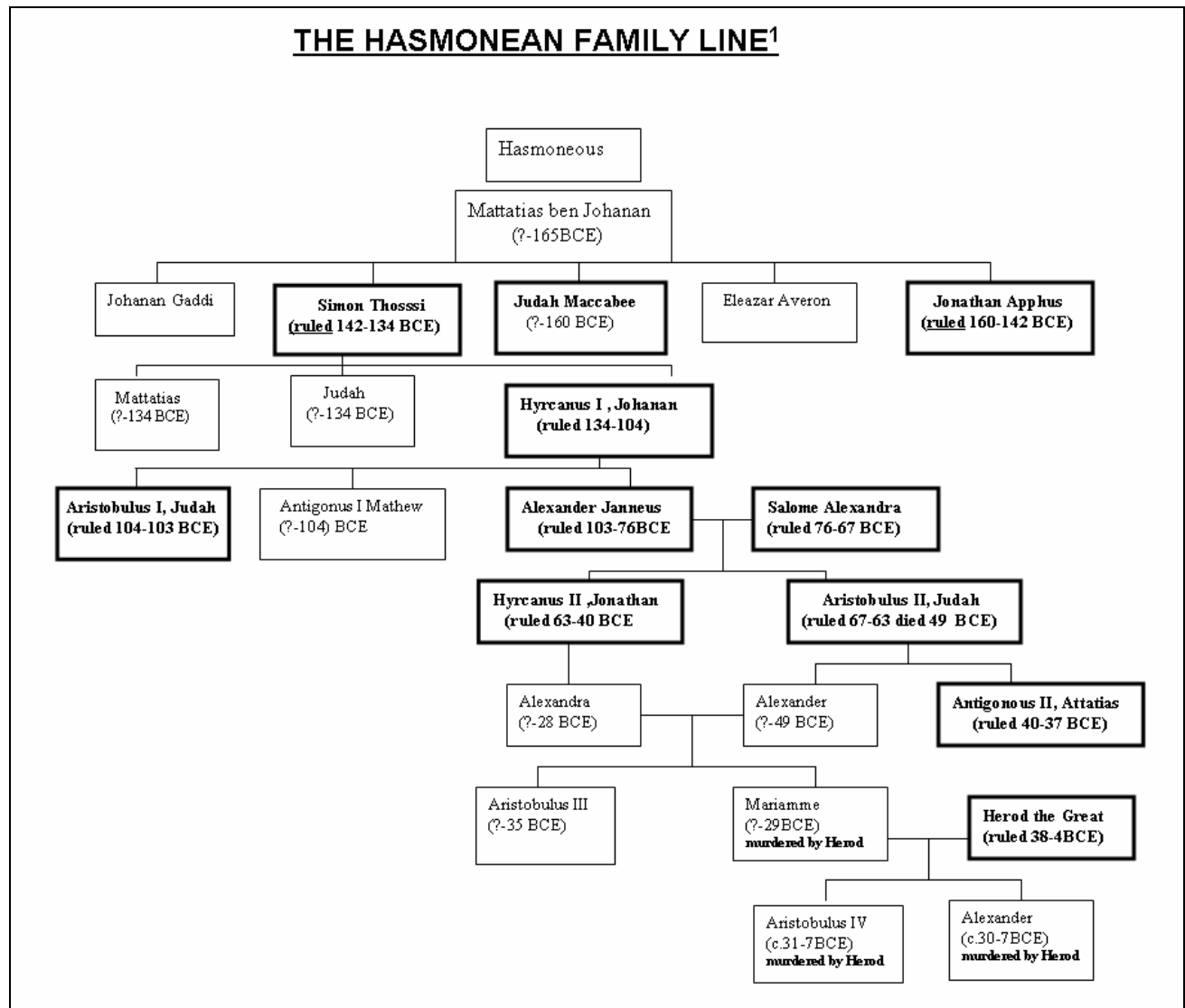
Hellenistic (Greek) Rulers		Jewish High Priests
Alexander the Great (336-323 BCE)	Wars of the Diadoche (323-305 BCE)	Hasmonean Dynasty
<u>Ptolemaic Rulers (in Egypt):</u>	<u>Seleucid Rulers (in Syria):</u>	<u>Jewish Rulers</u>
<p>Ptolemy I "Soter" (305-282; a.k.a. Ptolemy Lagi Ptolemy II "Philadelphus" (282-246)</p> <p>Ptolemy III "Euergetes" (246-221) Ptolemy IV "Philopater" (221-204)</p> <p>Ptolemy V "Epiphanes" (204-180) Cleopatra I (180-176) Ptolemy IV "Philometer" (180-145) Cleopatra II (175-116) Ptolemy VII "Neos Philopator" (145) Ptolemy VIII "Euergetes II Physcon" (145-116) Cleopatra III (116-101) Ptolemy IX "Soter II Lathyrus" (116-107, 88-80) Ptolemy X "Alexander I" (107-88) Cleopatra Berenice (101-88) Ptolemy XI "Alexander II" (80) Ptolemy XII "Auletes" (80-59, 55-51) Cleopatra VII (51-30) Ptolemy XIII (51-47) Ptolemy XIV (47-44)</p>	<p>Seleucus I "Nicator" (312-281) Antiochus I "Soter" (281-261) Antiochus II "Theos" (261-246)</p> <p>Seleucus II "Callinicus" (246-225) Seleucus III "Soter Ceraunos" (225-223) Antiochus III (the Great; 223-187)</p> <p>Seleucus IV "Philopator" (187-175) Antiochus IV "Epiphanes" (175-164) Antiochus V "Eupator" (164-162) Demetrius I "Soter" (162-150) Alexander "Epiphanes" (Balas; 150-145) Demetrius II "Nicator" (145-141, 129-125) Antiochus VI "Epiphanes Dionysius" (145-142) Trypho (142-138) Antiochus VII "Sidetes" (138-129)</p> <p>descendents of Demetrius II and Antiochus VII fight for control, with many different rulers and some rival claimants until the Romans come in 65 BCE</p>	<p>Jadduah (ca. 350-320 BCE) Onias I (ca. 320-290)</p> <p>Simon I (ca. 290-275) Eleazar (ca. 275-260) Manasseh (ca. 260-245) Onias II (ca. 245-220) Simon II "The Righteous" (ca. 220-198)</p> <p>Onias III (ca. 198-174)</p> <p>Jason (174-171) Menelaus (171-161) Alcimus (161-159) [No high priest in Jerusalem, 159-152] Jonathan Maccabeus (152-142) Simon Maccabeus (142-135) John Hyrcanus (135-104) Aristobulus (104-103) Alexander Jannaeus (103-76) <i>Alexandra Salome ruled (76-67)</i> son Hyrcanus II high priest Aristobulus II (67-63) Hyrcanus II (63-40) Antigonus (40-37)</p>

Appendices

1. J. Klausner, From Jesus to Paul (London: Allen & Unwin, Ltd.)
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Appendix 3: THE HASMONEAN FAMILY LINE¹ – Flow Chart



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Appendix 4: THE HASMONEAN FAMILY LINE¹ – Time Line

176 BCE Antiochus Epiphanes (IV) inherited the Seleucid Empire and began a forceful Hellenization of his empire.

175 BCE Antiochus Epiphanes appointed a new High Priest Jason, Greek for Joshua, who introduced Greek elements into the Temple. He was replaced by an even more Hellenistic Menelaus who wished to abandon their native Jewish laws and priestly civic order for those of Antiochus Epiphanes and a Greek civic order. Religious disputes grew increasingly.

169 BCE Antiochus Epiphanes had defeated Egypt. Retuning by way of Israel to Jerusalem with a strong army he looted the sanctuary taking the golden altar, the menorah with all its lamps for light, and the table for the bread of the presence; the cups, the bowl, the golden censers and the veil to the holy of holies. He stripped the cornices and golden ornaments from the temple façade.

167 BCE Menelaus replaced Mosaic law with secular law and made the Temple a place of universal worship, bringing into the Temple a statue of Zeus. When Torah scrolls were found they were burned. Whenever someone was found observing the Torah they were put to death under the King's decree. Many Jews followed the Syrian king's orders but the best and noblest persons held to their native customs. Because of this they were abused and many died being whipped and crucified while still breathing.

167-160 BCE Maccabean (Hasmonean) Revolt took place against the Jewish pro Greeks and the Seleucids, led by Mattathias of the priestly Hasmonean family and his five sons, Judah the Maccabean (The Hammer), Jonathan, Simon, John, and Eleazar.

166 BCE Mattathias and his sons were joined by the Hasidim, a strong army of Israelites, to rescue the Torah from the hands of the gentiles and the Greek king.

165-164 BCE Judah Maccabee recaptured Jerusalem and as governor threw out the great Greek idols, purified and rededicated the Temple. This is commemorated with festival of Chanukah. Judah established friendship and a peace treaty with Rome.

161 BCE Judah Maccabee was killed in battle. His brother Jonathan succeeded.

152 BCE The Seleucids realize they are not going regain full control of the region by force. They recognize Jonathan as High Priest This is controversial. The Hasmonean family has traditionally not supplied high priests.

147 BCE The Seleucids restored autonomy to Judea, as the land of Israel.

142 BCE The Seleucids accepted that they had lost control, and withdrew the last of their troops. Judah had won independence (?).

140 BCE Jonathan is killed and succeeded by his brother Simon Maccabeus. He is recognized as ethnarch, full ruler. He becomes allied with Rome.

134-104 BCE John Hyrcanus (Simon's son) is ruler. He continues to expand his territory, sometimes using forced conversion. His campaigns include atrocities in Samaria and Idumaea.

104-103 BCE Judah Aristobulus I (John Hyrcanus' son) kills his mother and one brother (Antigonus I, Mathew) to become king and high priest. He was the first to wear a diadem in the 481 year since the Jewish people were freed from slavery on their return from Babylon. He fought the Itruaeans gaining much of the Galilee for Judea.

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103-78 BCE Rule of Alexander Jannaeus (John Hyrcanus' second son) called himself king. He continued violent conquests in the region. The Hasmonean guerilla leaders had become corrupt tyrants. He sparked civil war between the Sadducees, Temple priests who supported his rule, and the Pharisees, who were the religious party of ordinary people.

76-67 BCE Salome Alexandra, wife of Alexander Jannaeus, became Queen and reigned over a Golden Age. She ended the civil war and reformed the country. She introduced primary compulsory education for boys and girls. She appointed her son Hyrcanus II, Jonathan, to the position of High Priest. Aware that Judea was surrounded by powerful, hungry nations, she tried to unify the people and strengthen the country by bringing the Pharisees into the Sanhedrin. She permitted the oral law to be accepted in the courts.

67 BCE Rome conquered Syria. The Roman general Pompey moved to the borders of Judea.

67-63 BCE Salome Alexandra's unifying influence was over. Civil war broke out between her sons, (Simon's great grandsons) Hyrcanus II and Aristobulus II. Both appealed to Rome for help, and became pawns in a proxy war between Julius Caesar and Pompey the Great.

63 BCE Pompey crossed the border, captured Jerusalem and renames the country Judea. Hyrcanus II was appointed High Priest and King with limited authority. It spelled the end of Jewish independence.

48 BCE Roman civil war began. Julius Caesar defeated Pompey. Rome took over Judea. Antipater, Hyrcanus II's adviser, became administrator of Judea.

37-4 BCE Herod The Great, son of Antipater, massacred all Hasmonean remnants, including his wife Mariamme and their sons Aristobulus IV and Alexander. He extended the kingdom and built new cities such as Caesarea, and fortresses such as Masada, Machaerus and King Herod's tomb in the Herodium complex. The high priesthood and secular functions were separated, forcing the Sanhedrin to focus on religious matters only, while he ruled with an iron fist.

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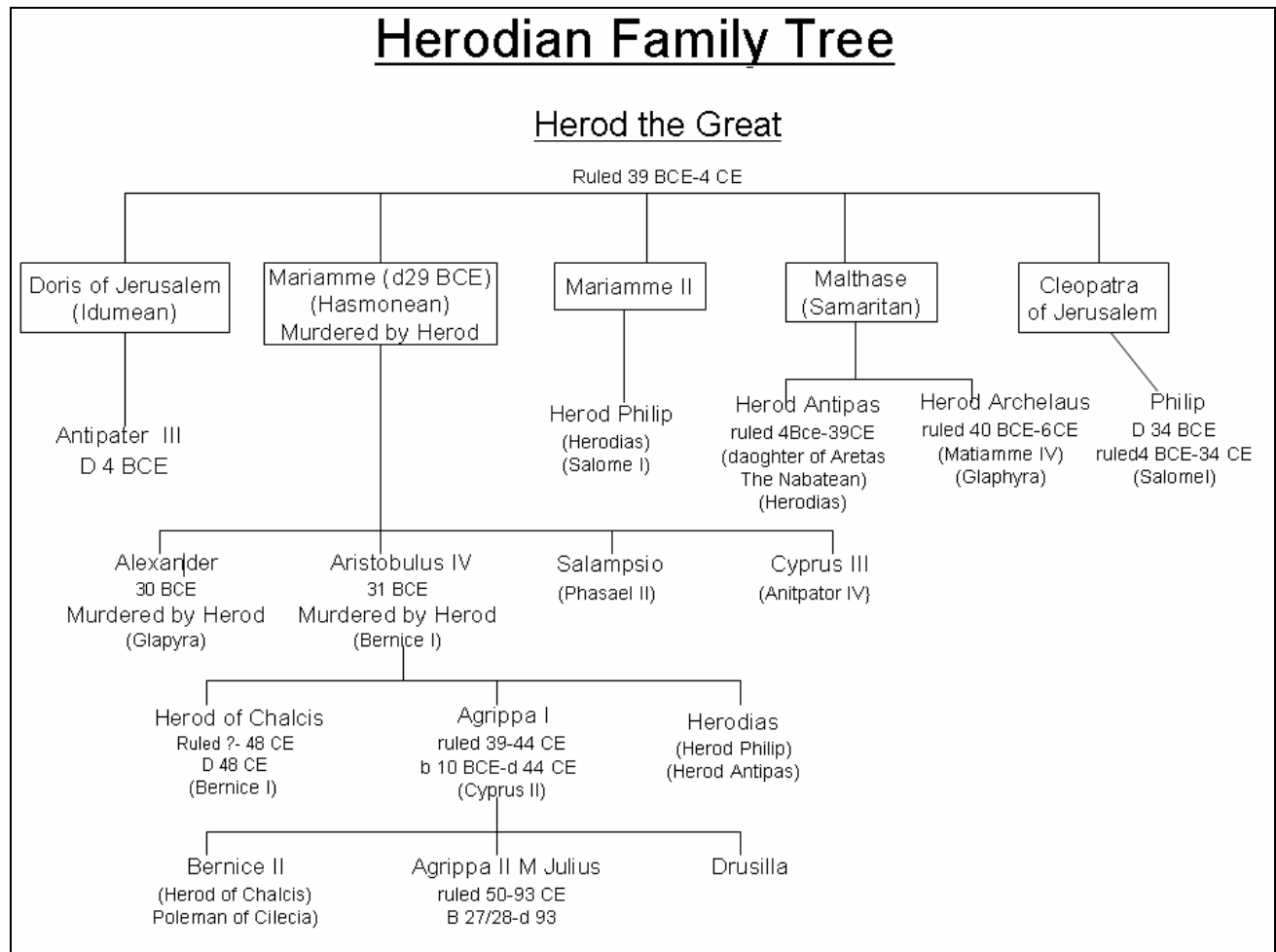
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Appendix 5: The Herodian Family Tree



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<p>Nerva (b30CE-d98 CE) Ruled (96-98)</p> <p>Trajan (b53-117 CE) Ruled (98-117)</p> <p>Hadrian (b76-138 CE) Ruled (117-138)</p>	<p>Claudius Atticus Herodias (93-103)</p> <p>Julius Quadratus Basus (102-105)</p> <p>Roscius Coelius Falco (105-107)</p> <p>Tiberianus (?-114)</p> <p>Lusius Quietus (117)</p> <p>Quinctius Certus Marcellus (135)</p> <p>Julius Severus (135)</p>	<p>Defeat of Bar Kochba and the end of the Jewish Revolt against the Romans. Aelia Capitolina, city honoring Hadrian is built in place of Jerusalem, Jupiter Capitolinus Temple erected on the Temple Mount in honor of the pagan gods. Jews expelled from Jerusalem.</p>
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